

**MAASAI GIRLS ACCESS TO SECONDARY EDUCATION IN
NGORONGORO DISTRICT IN TANZANIA**

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**A THESIS SUBMITTED IN FULFILLMENT OF THE REQUIREMENTS
FOR THE AWARD OF DOCTOR OF PHILOSOPHY DEGREE OF THE
OPEN UNIVERSITY OF TANZANIA**

2013

CERTIFICATION

We, the undersigned, certify that we have read and hereby recommend for acceptance by the Open University of Tanzania, a thesis entitled: **“Maasai Girls Access to Secondary Education in Ngorongoro District,”** in fulfillment of the requirements for the award of the Doctor of Philosophy (Education) Degree of the Open University of Tanzania.

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DECLARATION

I, **Priscilla Emmanuel Olekambainei**, declare that this thesis is my original work and has not been submitted and will not be submitted for a similar degree in any other University.

.....

Signature

.....

Date

DEDICATION

To God, and all men and women who struggle quietly in promoting gender equality in education.

ACKNOWLEDGEMENTS

First of all, I would like to thank the Almighty God for the great favour of giving me the chance to live to this age and undertake such a study.

Special gratitudes are extended to my supervisors, Professor Issa M. Omari and Dr. Simon Waane, both of the Open University of Tanzania, for their tireless efforts in guiding me to produce this work. Notwithstanding their other important duties, they committed themselves to help me achieve the set goal on this work. I sincerely thank them.

In doing this work, I had a chance to touch base with many people, particularly women at grassroots level in Ngorongoro District, traditional leaders, teachers, students, politicians, NGOs, and Government officials. I take this opportunity to express my gratitudes to them all.

I am extremely indebted to members of my family who sometimes missed my company during the time of doing this study.

Yet the author bears full responsibility for any errors and mistakes in this work. The shortcomings should not be associated with any individuals or institutions mentioned in this work.

ABSTRACT

This study focused on factors affecting Maasai girls access to secondary education in Ngorongoro District. It was guided by five objectives that focused on enrolment status of girls; retention and completion rate; passing rates for Form IV examinations, selection to form V and other tertiary institutions importance attached to education; and lastly, barriers to girls education as compared to boys. Access was defined in terms of enrolment, retention, drop out, completion, achievement, and selection for further education. The study involved 516 students, of whom 42 percent were boys and 58 percent were girls. Questionnaires interviews and focused group discussions were used as instruments for gathering data.

The major findings were that; in enrolments the difference between boys and girls was small as 56.3 percent were boys and 43.7 percent girls. This is very close to national ratios of 54 percent boys and 46 girls in 2012. In retention, the data showed that more girls than boys dropped out. The data also showed that performance was so low but more so for girls. Barriers to girls access to education included poverty which was ranked first by both boys and girls, cultural *rites of passage*, home chores, poor quality of teachers, and care of animals. To rectify the situation, it is recommended that (i) Government should take affirmative action in addressing education access in pastoralists areas by increasing the number of good schools to reduce distances to school. (ii) Hostels and boarding schools should be built (iii) There is need to rethink on the need to reintroduce more relevant combinations of school types to cater for special needs of the pastoralist communities.

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LIST OF ABBREVIATIONS AND ACRONYMS

CCIWG	Cross Cutting Issues Working Group
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CORC	Convention on the Rights of the Child
DEO	District Education Officer
ESDP	Education Sector Development Programme
EFA	Education For All
ESR	Education for Self Reliance
ETP	Education and Training Policy
F.G.D	Focused Group Discussion
FLS	Forward Looking Strategies
GSP	Gender Strategic Plan
MOEVT	Ministry of Education and Vocational Training
MDG	Millennium Development Goals
PEDP	Primary Education Development Plan
SPSS	Statistical Package for Social Science
UDHR	Universal Declaration of Human Rights
UNCSW	United Nations Commission on the Status of Women
URT	United Republic of Tanzania

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background and Statement of the Problem

Education is a lifelong process which starts from birth to death in any given society. During that process, learners acquire knowledge, skills, and values to sustain that specific society. The knowledge, skills, and values obtained during that process make a society to develop. The quality of a nation depends on the quality of the obtained skills, abilities, and ideals by its people. Education enhances the quality of life of a people and it is a means of self realization and self development. Nyerere (1999) discussing on education clearly stressed that education is for liberation for it liberates the learner from life challenges like ignorance, diseases and poverty. Education plays a key role for sustainable social, political, cultural, and economic developments of any country. Education is key to inclusion and protection of human rights as it plays a major role in self determination and human emancipation; promotes quality of life, good health, access to paid employment, decision making, productivity in both market and non market work, and facilitates social and political participation (Valdivieso (2002). Therefore, both men and women should equally experience such benefits in a fair and equitable manner. However, Pietila and Vickers (1994) argue that existing stereotype attitudes favour education for boys than girls in most communities. Such attitudes include gender insensitive management practices; unfriendly learning environment for girls, inadequately trained teachers, gender biased curricula, and biased social and cultural values. Nyerere (1999) clearly stated that:

“for a poor people like us, education should be our instrument of liberation; it should never be so irrelevant or otherworldly as to become our instrument of alienation, alienation from the community in which you live because it purports to make you different without making you useful to anybody, including yourself”. Pp 6

1.1.1 Types of Education in Any Given Society

There are three patterns of education delivery, namely, informal, formal and non formal, through which adults, youths and children unevenly continue to acquire and develop knowledge, skills, and attitudes. Yet the avenues vary in imparting the education on to the learners. Informal education is obtained through observation and practice. It is a process of acquiring knowledge, skills, and attitudes from day to day experiences as one interacts with the environment (Nyirenda and Ishumi (2002). The Society at different stages of development uses songs, dances, idiomatic expressions, stories and body language to transmit that knowledge. Informal education has no formal classrooms or teachers. The informal gatherings or “classes” are conducted during interactions in the fields, kitchen, on the pathways and in dances. Occasionally, during special events, there are trusted and experienced people who guide the functions to help to impart specific education needed.

Formal education is full time, hierarchical, structured and chronologically graded. It operates from primary school level to university. It is specific, structured, and has specific people who provide it, and there are classes which one must attend to be recognized that one has acquired that education. Education provided has a structure and it starts from the known to the unknown (Brunner (1966). Teaching is done stage by stage, and there is a communicator or the teacher, the learner, and the curriculum

is stratified. The structure of formal education in Tanzania is 7 years primary, 4 years ordinary secondary, 2 years advanced level secondary and 3 or more years higher education. The school children in Tanzania are required to enroll in school at the age of seven years. Non formal education on the other hand, is continuous and episodic. It is non formal because there are no terminal certificates or qualifications, and students learn on their own convenience. It is often organized as adult and community education. It is voluntary and flexible except when there is danger such as an outbreak of a disease when community requires enlightenment. In Tanzania it is symbolized by adult education programs and community development initiatives.

1.1.2 The Maasai Society and the Education of Girls

The Maasai people occupy Ngorongoro, Monduli, Simanjiro, Arumeru, Arusha and Longido districts. They are basically pastoralists who migrate seasonally seeking grass for their animals. They believe that they originated from northern Africa around the Sudan, and then migrated to East Africa and thus they are not Bantu, they are Nilotic. Maasai are predominantly found in Kenya and northern Tanzania. They also occupy parts of Tanga region (Mkomazi) and Coast region in Bagamoyo district (Chalinze). Currently, some Maasai are found in Morogoro, Mbeya and Iringa regions. Maasai societies are male dominated, men make most of the decisions. Women have no voice in the society neither do they own any assets. Maasai societal

functions operate on age structure system and girls have no age system (Holland (1996). Women are married at an early age and at times men can engage girls at a very early age. By tradition, in many cases, girls have no choice of whom to marry and when. Marriages are pre arranged and dowry is paid during the process. This system forces some school girls to be removed early from school as clearly indicated in *Mwananchi* of 11/5/2012 page 5, and *Mwananchi* on 1/6/2012 page 17).

Thus, for many Maasai parents traditionally, education for girls is not necessary (Holland (1996). To that effect, a good number of Maasai, particularly the traditional ones, believe that girls must get married and that raising a family makes more sense than attending school. (Holland (1996) Girls are seen as a source of cattle which can be used to pay dowry for boys intending to marry.

1.2 Statement of the Research Problem

The role of education for development of Maasai deserves serious attention due to emerging forces of community modernization, gender equality, disintegration of traditional life and norms, modernization of the economy and women rights movement (Pietila and Vickers, (1994). The major force behind Maasai women effective adaptation to modern life is likely to be educational access and development. Constraints to accessing secondary education and remaining in school until one completes the cycle are critical here. This should be central to any definition of access. Idris (2011) reports of the ambivalence that results in pastoralists to have lower enrolment, retention, completion and achievement rates as compared to the rest of the communities.

It is out of this concern that nations saw the dire need to look at the issue of education as a basic right to all people. The EFA (UN 1990) article 3, clearly emphasizes on equal and equitable education access for all. Equal and equitable education access is appropriately thought to be an essential means to escape from socio-economic and political marginalization. Article 5 of EFA specifically considered the marginalized groups who cannot get education through the traditional system of curriculum and mode of learning by suggesting learning through a variety of systems and adaptation of complementary and supplementary alternative programmes. In Tanzania, the constitution clearly spells out that education is a basic right to all citizens. Both the 1978 Education Act and the 1995 Education and Training Policy do spell out clearly the vision, mission and objectives of education and the direction on educational issues. This includes the “compulsory enrolment and attendance” clause which applies to both girls and boys. Yet data available from the Ministry of Education and Vocational Training (BEST 2010:58) show that in 2010, the total secondary education enrolment for form I-IV was 1,566,685 of whom 699,951 or 44.7 percent were girls and 866,734 or 55.3 percent were boys. Table I clearly shows the trend for Form I-IV for the years 2006-2010. The difference is visible that more boys than girls were enrolled in secondary education. The disparity is also clear in Ngorongoro district where in 2012, the total number of students enrolled was 6,301, of whom 3585 or 56.8 percent were boys and 2716 or 43.2 percent were girls. Traditionally, access is taken as this level of enrolment into schools. That is getting the children into between the four walls. Yet this definition is very deficient. Access should include enrolment and retention of the pupils through the circle and benefiting from the education, including being selected for further

education and training. The centre of this study is access to secondary education for girls but will include enrolment rates, completion of the education cycle, retention, drop out, performance, and selection for further education. In probing these issues, the importance of education as seen by members of the community and barriers which hinder girls and boys access to secondary education should thus be addressed as well.

Table 1.1: Enrolment Trends for Secondary Schools Boys and Girls: 2006-2010

Enrolment Trends: Form I-IV					
Year	Total Enrolment	Girls	%	Boys	%
2006	630,245	299353	47.5	330892	52.5
2007	967087	455671	47.1	511416	52.9
2008	1164250	520233	44.7	644017	55.3
2009	1401559	627041	44.7	774518	55.3
2010	1566685	699951	44.7	866734	55.3
Ngorongoro 2012	6301	2716	43.2	3585	56.8

Source: MOEVT - BEST (2012)

1.3 Purpose and Objectives of the Study

1.3.1 Purpose of the Study

The study focused on assessing Maasai girls access to secondary education in Ngorongoro District as its main purpose.

1.3.2 Specific Objectives of the Study

- (i) Examine the status of girls enrolment to secondary education as compared to boys volumes in Ngorongoro district.

- (ii) Investigate the differential retention and completion rates among boys and girls in secondary schools in Ngorongoro district.
- (iii) Determine the passing rates and selection for Form IV.
- (iv) Assess the importance attached to secondary education by both students and the Maasai community members in Ngorongoro District.
- (v) Examine barriers to girls and boys education among the Maasai society in Ngorongoro.

1.4 Research Questions

- (i) What is the proportion of girls in enrolments to secondary education in Ngorongoro District?
- (ii) What are the retention and completion rates of girls as compared to boys in at form IV in Ngorongoro district?
- (iii) What are the passing and selection rates of girls at form IV as compared to boys in Ngorongoro District?
- (iv) What is the level of importance attached to education by both students and the Maasai community?
- (v) What are specific barriers to girls education as compared to boys?

1.5 Significance of the Study

The importance of education for girls cannot be over emphasized. At general level, (Nyerere 1974) reiterated the fact that Tanzania education must be for liberation from

poverty, ignorance and diseases, and was determined to align Tanzania education philosophy in a way that could bring about that change. Nyerere (1999) again said

“Therefore we do not want to be permanent source of hewers of wood and drawers of water for the educated of this world. We must seriously enter this honourable competition for knowledge”.

In fact, education to girls as earlier mentioned as well as indicated in Box 1 is a must for bringing about development. It is important to educate girls due to their role in bringing about development. Women are producers, reproducers and custodians of the communities. They need to have education to enable them to acquire knowledge, skills and values to enable them play their part in advancing and sustaining their society. The significance of education for girls is well elaborated in Box I.

Box 1: The Significance of Gender Parity in Education and the HR Equation

There is now unequivocal evidence that female empowerment and equity pays off. For instance, it is reasonably known that:

- Educating a girl one year beyond the national average boosts her earning power by between 10 and 20 percent per year.
- Countries with higher levels of female secondary school education have lower infant mortality, lower rates of HIV and AIDS infection, and better child nutrition and education.
- A nation's prosperity strongly correlates with the level of gender parity in education, health, economic opportunity, and political participation.
- Women still earn 33 cents less per dollar than men World Wide.
- Some countries are losing between \$42 billion and \$46 billion a year by restricting female access to the workforce.
- When women earn their own money, they spend it on their families at more than twice the rate of men.
- Keeping more girls much longer in schools moderates population growth.

1.6 Delimitation of the Study

This study has been done in selected schools in Ngorongoro District, but the findings can be generalized in all Maasai districts, bearing in mind that the culture and whatever takes place in the community is guided by traditional leaders who have been identified and trusted for leading the community. More importantly, the culture, the language, and the age sets are uniform in all the groups of the Maasai people. Ngorongoro district has been specifically selected due to the fact that notwithstanding the influx of tourists in the area, the Maasai culture is still intact.

1.7 Limitations of the Study

The most important limitation of the study is the inability of the researcher to live the life of the Maasai culture so as to appreciate the predicaments and life circumstances they face. The researcher spent time in some “bomas” but did not manage to travel with them as they migrate and observe the hustles children face in the process of parents migrating from one place to another. Sometimes movement can last for a whole week. Issues such as barriers and importance attached to education required views from within which cannot be captured well through questionnaires, interviews, and focused group discussions. Yet, since the researcher comes from the Maasai people, efforts will be made to infuse personal experiences, notwithstanding the risks of biases and long periods of alienation.

1.8 Conceptual Framework

Barifaijo (2010) argued that a conceptual framework is a graphic model representing the relationship between the study variables of the research. The conceptual framework is a mental map of understanding of how the research objectives and purpose can be adequately and efficiently tackled (Omari, 2011).

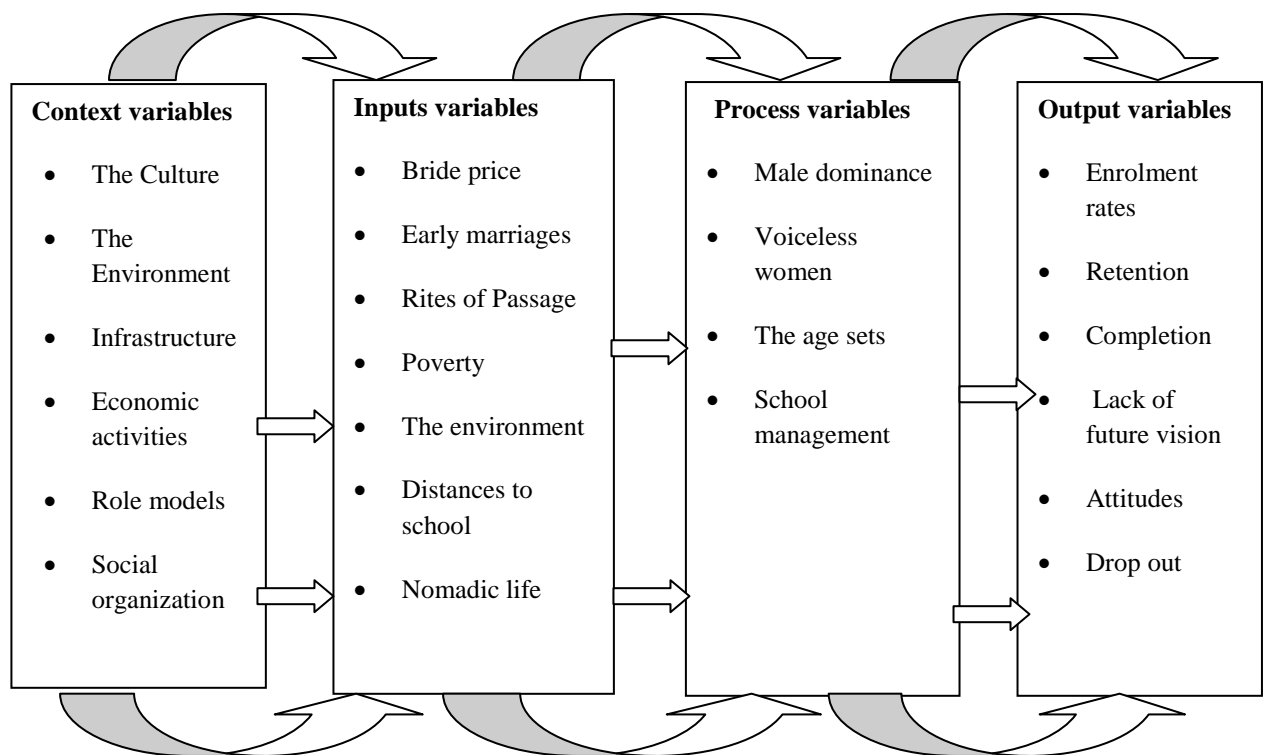


Figure 1.1: Conceptual Framework

The framework consists of abstract ideas and concepts which have a bearing on the study. Figure I shows those variables deemed to have a bearing on the issue access in education.

In this study, the girls' access to secondary education will be assessed by looking at the context of issues, inputs, process and product (output). The Maasai girls access to

education can be constrained by context variables which include culture, economy, the geographical setting, poor infrastructure, types of leadership organizations, how men, women, boys and girls interact, and their role in that society. In order for one to realize how the context variables operate, one has to look at the inputs i.e., issues that affect the Maasai girls access to secondary education. Issues like bride price, early marriage, rites of passage, poverty, the environment, distance to school and the nomadic way of life will be probed.

The process variables included male dominance, voicelessness of women and school management, gender of teachers providing the education, sexual harassment in schools, types of punishment given, and how they impact on morale of the girls. The availability of learning and teaching materials, counseling services in school, community and parental support available to the girls in schools were also deemed relevant although not all variables were investigated.

The output variables are the same as outcome variables. These are the outcomes which could, in part, be predicted or conditioned by the earlier variables in the context, input and process variables. They were the subjects of this study in the form of objectives and they include enrolment volumes, retention, completion rates, achievement, and selection to A-level or tertiary institutions.

1.9 Overview of the Study

The thesis is divided into six chapters. Chapter one presents the background to the study. The chapter also discusses the research problem, research objectives and research questions, Delimitation and limitation of the study, significance of the study and conceptual framework.

Chapter two presents the relevant literature review on the subject. Chapter Three presents the research and procedures used in conducting the research. Chapter Four presents the results while Chapter Five presents the analysis of the results and contribution of the study to the body of knowledge. Chapter Six presents Summary Conclusions and recommendations.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

Formal education is seen as essential for the full accomplishment of individuals as human beings for their survival and lifelong development. Pastoralist educationally appear to be a paradox. From the point of view of official education, they are considered as a complete failure where enrolment, attendance, performance, pass rates and selection to higher education levels are concerned. They regularly score low marks at the bottom of the ladder compared to other communities (Kratli, 2001).

Nomads are mainly found in Africa, Middle East, and South, South West and Central Asia. Nomads include some of the poorest and most vulnerable and often reaching them with formal schooling is a major challenge. Millions of nomadic and pastoralists children do not attend school and remain outside the education system. To them, article 1, 3 and 5 of the Education For All Declaration does not apply, not that deliberate efforts were made to isolate them but, the culture, environment, the infrastructure, type of their economy, social organizations which exist in their

communities and the non existence of role models cause them not to access the education effectively. The case is worse for the girls.

Normally a distinction is made between nomads and pastoralists. While both groups wonder about, pastoralists wonder with their cattle looking for pastures. Nomads, on the other hand, may wonder about hunting, fishing, on fear of unknown forces. Some groups combine both culture but for the Maasai, their nomadism is caused mainly by pastralism.

2.2 Factors Influencing the Provision of Education for Nomads and Pastoralists

Context variables which affect nomads/pastoralists access to education include:-

Culture, the environment, infrastructure, economic activities, lack of role models and social organizations in their communities. The notion that pastoralist are a complete failure is not fair considering the extent of the factors facing them. It is only after knowing the reality that one would appreciate the predicament which the pastoralists face. The majority of the nomadic societies have long traditions of self government, with supplicated institutionally high levels of social capital. The majority of the nomads live in dry lands which require high levels of individual and social specialization. (Kratli 2001). They have had an independent life away from other communities and this in a sense make them feel that they are important and they have their own identify. It is possibly because of this isolation that other groups consider them as less important.

2.2.1 The Cultural Variables and Education Access

The inputs variables include payment of bride price which forces the girls to get married early so as to avoid embarrassment caused by unplanned pregnancies from the non suitors. Early marriage is a way of maintaining the family dignity whereby families celebrate the event together. Over valuing of cattle which cause the girls and boys to miss school due to the fact that the child labour is needed to herd cattle is another important issue.

Maasai are proud of their superiority which is confirmed to men after rites of passage. The male superiority reinforced by the men age set system make them feel special and unique in their life style. Women in pastoralists societies have little influence on major decisions in the community. They are voiceless and they are over protected by men.

Education for them is made complicated by the school management systems which are also dominated by men (Mbilyini *et al* (1991). This means that the culture as a context variable give rise to input variables and the process variable give rise to output variable which affect enrolment, retention, completion, pass rates, low importance to education and lack of future vision.

2.2.2 The Environment the Nomads Live in

Many pastoralists live in dry lands, and these areas are susceptible to inadequate rainfall and animal disease. Due to aridity and disease. Pastoralists have no option except to migrate to new areas in search of water and greener pastures. Due to the

fact that cattle grazing require wide lands for pasture, population is sparsely spread. Pastoralists due to the need of adequate grazing land, live far apart to avoid animals mixing. As a result of this, security is also endangered due to the fact that there are no close neighbours to assist. It is possible that cattle raiding is often a common issue. This also endangers the security of girls to school due to distances covered which also affect retention, completion and pass rates. Due to the fact that parents are concerned of their children security and particularly girls, parents shun away from sending the girls to school.

2.2.3 The Infrastructure Available in Maasai Ecologies

Dry lands are often areas with very few economic activities. As a result, there are no good roads and if they exist, they are in very poor conditions. This situation affects interaction between the town people and the pastoralists. The isolation caused by poor infrastructure results in low commercial interaction with the other town communities and thus, cash economy or availability of cash is a problem. Lack of good infrastructure also causes minimum interaction among the sedentary groups and the nomads.

2.2.4 Economic Activities of the Maasai and Access to Education

Pastoralists depend mainly on pastoralism. Their economy depends on sale of cattle an activity that is not done frequently. The profitability of animals sales among pastoralism is affected by aridity and animal diseases. During the dry season, many animals die and pastoralists are forced to sell animals at low prices (Engdasew, 2011). This reduces the pastoralists capacity to pay for other necessary social

amenities. This situation affects education access of their children to school due to the inability to pay for the expenses required (Kratli, 2009).

2.2.5 Role Models Available to Maasai Girls

Given the Maasai context variables, many women who live in the pastoralist areas do not have adequate education. Complemented with this fact is that, many women are not posted to work in the pastoralist areas. This in fact results to the girls not being able to be counseled or guided by women role models at school. The unavailability of women teachers in schools sometimes make some girls abscond or leave school due to lack of counseling or advice. At times, some mothers try their best to counsel their daughters but, unfortunately, due to sexual violence from their husbands, women remain reserved on their daughters fate on education.

2.2.6 Social Organization of the Maasai People

Pastoralists are organized on the age set system. Women have no age set system. Rites of passage for men normally gives them a status and dignity in their community. Decisions on the direction which society takes depends on the role of the traditional leaders. What the traditional leaders decide is what must be abided to unless otherwise. This means that community development very much depend on men. Women are voiceless and they are considered as children and thus men over protect them to an extent that sometimes they hinder them to attend school or any activity which does not concern the community.

2.3 Access to Education Particularly for Girls

2.3.1 The Global Picture

The right to education has been clearly documented in article 26 of the Universal Declaration of Human Rights (UN, 1948). This importance has been stressed by UNESCO during the Education For All Conference (UNESCO, 1990) whereby, it was agreed and stressed that basic education should be free and compulsory for all children. Articles 3 and 5 of EFA (UNESCO, 1990) stresses on disadvantaged groups like nomads/pastoralists.

Valdivieso (2001) focused on the importance of education particularly for women arguing that there are many advantages gained by the communities when women are educated and that pro growth programs should always include women. The Beijing Platform for Action (UN, 1995) clearly spelt out areas of critical concern for women which needed concerted efforts in an attempt to raise the status of women. One of the critical areas of concern was education for women. Women have lagged behind in education globally and that is why globally, regionally and locally conferences were organised to handle the issue.

2.3.2 Nomadic Life and Access to Education

Access to education is the whole process from enrolment, retention, completion, pass rates to selection to other levels of higher education and tertiary institutions. Kratli, (2001) conducted a literature review on nomads and in his study, he noted that the nomadic people move constantly in search of grass and water. They are scattered and their low density distribution make education provision expensive and difficult to organize and manage. This is because it is difficult to move building materials in

remote areas due to poor infrastructure and long distances covered to transport the building materials. To add to this problem, the nomads often do not offer co-operation to the education providers due to their strong culture and dignity which is caused by resistance to alien ideas and resistance to change.

The low level of education of the some parents make them difficult to persuade or understand the value of education. Definitely, the parents are satisfied with their life and they do not understand why they are disturbed because, for centuries they had good organization system which enabled them to survive with basic amenities in their communities. Their security and other social necessities were provided. Nomads use child labour for rearing cattle and the children particularly girls perform home chores. Nomads seem to have no interest in formal education and it is possible that nomads have no interest in formal education because they are satisfied with their informal education which addresses their concerns. Some nomads also keep their children out of school or withdraw them after a year or two. Girls are more affected by this issue due to cultural factors which force parents to remove the girls from school. Girls are reproducers and producers in society and thus are carefully protected by men as well as their whole community (Mbilinyi, 1991). Girls are married early to preserve the family and community dignity. A woman with a husband is highly respected and the marriage unites families and cements friendship. Early marriage for girls facilitates early family connecting relations.

The nomads, compared to other communities which take advantage of education, have to be persuaded to take advantage of education. Sometimes the nomads do not

effectively use formal education provided due to factors beyond their control. The long distances covered to school due to the scattered nature of pastoralists access to education is affected by so many factors. The distance covered to school cause parents to hesitate to send children to school due to fear of the dangers associated to distances covered. Students on the other hand get tired when going and coming back home and thus, some tend to drop out due to fatigue. The poor quality of boarding schools also discourage students to remain in school.

A survey conducted by the Ministry of Education, Science and Technology in Kenya in 1999, showed extreme poor quality of service including unhealthy boarding conditions, frequent practices of child abuse, high costs for education necessities, lack of employment after graduating, all discourage parents to send their children to school. Students on the other hand drop out of the school for they see no reason remaining in school (MOEST, 1999:7).

Child labour among the nomadic people also contribute to ineffective access to education. Child labour is perceived as a process of socialization where children interact with adults. It is through interacting with adults that children acquire skills that will enable them to support themselves and their communities (SCF, 2000:69). Nomads consider that non involvement of children in the community chores is tantamount to parental negligence. It is considered that only parents who do not care or have their children interest at heart are the ones who will not involve their children in the cattle herding or home chores (SCF, 2000:70).

The nomads value their children and they want to see them grow up and be responsible community members. It is out of this notion that nomads consider schools as centers where children are prepared for another life different from their own. Parents think that the schools brain wash their children. Schools are also considered as centres where children are often humiliated, where they are reduced to dependency and their discipline and self esteem is lost. Nomads are also negative to schools because the schools teach their children different cultures and once they return home to the reality, they become arrogant, disrespectful, and presumptuous.

Parents often try to reduce the damage caused by school to their children by carefully selecting which children go to school and who stays at home. In many nomadic communities, first born sons are kept out of school. In some societies where the girl value is high, first born girls are equally prevented to attend school (Dyre & Choksi (1997(b). In many nomadic societies, girls more than boys do not attend school. However, there are exceptions to this depending on what value the societies peg on girls. Girls access to education is mainly affected by cultural value pegged on girls. Many parents do not have interest in education of girls due to the fact that the girl will get married to another family, thus the investment made to them is for the other family. With men superiority complex among the nomads, girls are not supposed to be superior than men. On the same vein, the girls must not be more educated than the men. If a girl is more educated than men in the community, it will be difficult for her to get a husband. Actually, the pride price paid to her becomes less. Nomadic parents are also not supportive to girls who marry outside the pastoralists economy. Getting married outside the pastoral economy means that the traditional dowry of cattle will

not be paid. Apart from the dowry, marrying outside the pastoral economy means that there will not be strong ties of friendship among the families due to cultural differences.

Apart from the cultural issues, girls often drop out of school due to the infrastructure and school management. Schools are far apart and lack basic amenities e.g. water which is necessary for girls. Due to this situation, girls abscond from school. The nomads culture of treating the women as children also affect girls access to school. Girls are protected against all types of risks particularly unplanned marriages. Pregnancy before marriage cause embarrassment to relatives and all the community members (MOEST, 2000). Staff motivation is another factor that affect access of students to school. Pastoral areas due to isolation and harsh conditions, have high staff turnover. Teachers are dissatisfied due to isolation, lack of teaching resources, harsh life and erratically paid low salaries (Kratli, 2011). Due to these factors, motivation is very low and absenteeism is high and structural. Another feature which discourage nomadic children to remain in school is the fact that the teachers are not indigenous people and thus children feel shy to communicate their problems to them (MOEST,(1999:10). Other factors which cause low enrolment and retention in school is costs involved in paying fees and other necessary costs demanded by school. Security on the way to school due to bandits on the way or wild animals and poor infrastructure which force children to walk to school due to unavailability of public transport are issues of concern.

2.3.3 Problems Facing Children of the Nomads

In the study of the nomads, Kratli (2001) noted the following practical problems which face nomads and suggested possible solutions to the problems. The practical problems noted are mobility, sparse population, harsh environment and remoteness. The solutions to the practical problems included the following:-

i) Boarding Schools to Handle Mobility and Remoteness

Kratli (2001) argued that both parents and children do not like boarding schools because, boarding schools somehow separate the families and their children for a long time and there is no way for them to communicate. Kratli (2001) view on this issue is supported by Kenrick (1998:2) who argued that parents do not like the idea of giving custody of their children to people they do not know or related to them because they do not trust their moral integrity. Parents fear that their children will learn to use drugs, swearing and hear about sex from young house dwellers.

Thus, for boarding schools to be successfully accepted, the providers must create a familiar friendly environment and set and enforce laws on how the boarding schools are managed. Short of that, boarding schools will not provide what they are meant for. Kratli (2001) also gives examples are successful and unsuccessful stories of boarding schools in Asia and Africa. The following examples of successful stories.

(a) The Niger Case of forcing Fullani Children to Attend School

During the 1980s the Niger Government forced compulsory education to the Fulanis pastoralist. The Fulanis were forced by soldiers to obey the law on compulsory education. Army patrols were used to bring children of school age to boarding

schools by force. The assignment was successful although children often tried to escape from boarding schools. Although force was used, in the long run the exercises was for the benefit of the Fulani. Without doing so, they would have been left behind where formal education was concerned.

(b) Mongolia Case of Using Relevant Curriculum

In 1940, Mongolia started compulsory education for age 8-18 years. The majority of the children were nomadic pastoralist. Schools with dormitories were built in all settlements. Education in such school was free. Results of the project indicated that within 20 years of the project, Mongolian passed from 2 percent to 90 percent basic literacy and by 1990, they had reached 100 percent literacy. The schools had a standard curriculum, was teacher centered and highly academic. The children were allowed to stay with relatives during the holidays. Most teachers came from nomadic background or close relatives with the nomadic people. Life in the dormitories was good and the school staff were very friendly.

There was no antagonism between the school culture and nomadic culture. The curriculum reflected urban or sedentary life and not antagonistic (Demberel & Penn, H (2000) in Dyre (ed). Indeed although the children at a tender age were forced to leave their parents, there were good dividends later for, illiteracy was eliminated after few decades of struggle.

(c) Central China: Qunghai Province

Qunghai Province established a project of basic education. The centre provided additional boarding schools in remote areas by using tents camps. Children are given yaks provided by the families to provide the main dish ingredients of local dishes. By doing so, children did not miss their traditional dishes. (CiC (2000)). This method handled the traditional food cultural issues as well as the pastoralists life of herding. Children were provided with local dishes and they also participated in herding yaks outside home.

(d) The Kenya Samburu and School Camels

To overcome remoteness, the government of Kenya established school camel programme in Samburu district in Kenya. Samburus are nomads and their area is very dry. Children were given camels which are used to train school committees, a few girls and boys and one teacher for camel husbandry. Sometimes, some people who could subsidised school fees got enrolled and thus the school culture became anti pastoralists (Habeck (1997)). In fact, sometimes as it has happened in Samburu, some economically influential people took advantage of the pastoralists resilience to take their rights. Other cases where boarding schools did not succeed effectively include – Ethiopia, Kenya and and Algeria. (Närma 1990) and (Bensalah, (1987)).

(e) The Iran – Mobile Tent Schools

Tent schools were introduced in 1955 as part of tribal education programme by a young tribesman who saw education as an ideal instrument to transform Perisians to be loyal citizens (Hendershot, 1965:6). The tent schools were introduced to cater for small groups of mobile households. The equipment for the tent schools were

minimum with just one blackboard, one case of equipment for science and nature study and the teachers and pupil books . For the first decade, only primary teachers were trained but later in 1968 there were almost 50,000 pupils enrolled in tribal schools of which 90 percent were boys, about 20 percent of who attended the 600 tent schools at the peak. The programme reached 10 percent of the school age.

The major features which made the project to succeed were that:- that tribal schools used a different curriculum and there was no corporal punishment, no regimentation, the school time table was two hours longer than in existing schools. Teaching was in Persian a foreign language to many other tribes. Hendershot (1965:20) observed that two major issues about the school are that:- the nomad children learnt surprisingly quickly and appeared exceptionally outspoken and willing to participate in lessons. When the nomad children were passed to the city schools, they excelled compared to their city relatives.

(f) The Somalia Mobile Schools

In 1974-1975 when Somalia carried out the Rural Development Campaign, the Somalian revolutionary government enrolled thousands of students from secondary schools as volunteers. These students used the Quranic school methods for teaching basic literacy in formal script (Osman (1978).

The success and sustainability of Quranic schools is associated to the religious rationale for teaching where teachers worked for free to please God, and a teaching practice that needs a wooden slate as the only source of teaching. The introduction of secular subjects on the other hand needed textbooks and didacting materials from

outside the pastoral context and extra teaching for the teacher which will make them more marketable. It was observed by Bennars (1996) that these factors however in the long run may change Quranic schools making them less accessible to nomadic groups. It has also been observed that the Quranic teachers moreover may simply be unwilling to teach secular subjects.

(g) Summary of Factors for Success and Failure of Interventions

Siberia tried to provide boarding schools to reduce remoteness. They were successful because living standards in schools were good, teachers were from the locality, environment in school was friendly and no corporal punishment. Traditional dishes were encouraged and parents were allowed to visit their children.

2.4 Sparce Population, Distance to Schools

In addressing this issue, radio programmes were used to reach people. A case for this method is Mongolia where UNESCO started an adult education project in 1996 where nomad women in the Gobi desert were targeted focusing on basic literacy and practical skills. In carrying out the education, radio broadcasts and printed materials were used. Visits were made by tutors to the project areas. This project fitted women current situation and their life style using existing resources (Robinson (1997). The project helped the nomad to adjust to the country's transition to the market economy and democratic government. More than 600 teachers were trained, three local radio studios were re-equipped and 23 subject booklets were produced, small information centers were set up in every district.

After the pilot stage in 1996, for the main phase, more than 15,000 women aged 15-45 years were enrolled in 62 districts. The programme was based on a combination of reading materials and radio broadcasts, following a three day crash course in the district centres for all participants. During the course, women received booklets, pens, batteries and radios and met their teachers. Each teacher handled 15 learners and learners were visited twice a month. All instructors were local people. The booklets focused on health, income generation, and literacy support. Practical lessons included – felt making, family planning, making camel saddles, preparing milk and meat products, working with leather, growing vegetables, converting animal dung into fuel, civics and small business skills.

2.4.1 The Australian Use of Technology in Distance Education

Australia also used this system to reach its population. In 1900 Australia started distance learning with correspondence schools. To date, the distance education is well established. The system was based on printed materials and high frequency radio equipment freely provided by the state. Wide range of technology is being adopted to strengthen the programme.

2.5 The Knowledge Gap

The literature on the nomads have revealed contextual issues, input and processes which affect output or access to education. Major issues which affect access to education are culture, environment, poverty, infrastructure and social organization and lack of role models. The literature review also concentrated much on schooling rather than education. Education is acquiring of knowledge, skills and attitudes

which enable the learners to bring about change or regenerate the society. Schooling means being taught in a classroom and what is taught may not necessarily have any impact on the learner to enable the learner to be part of change in bringing about change.

Most of the studies done have concentrated on numbers and figures of who went to school. Very few cases have concentrated on the quality of what is produced from the schools which communities often do not support. Implementation of EFA in many communities have concentrated on schooling rather than the quality of the schools.

The study will try to look at the factors which influence access to education. In this sense one cannot understand why the quality of the output from the provision of education is poor unless you look at the contextual issues, the inputs, the process and the output. In this case, the education access to the nomadic people need to be reassessed by assessing the education provided and the nation at large, on how to handle the contextual issues. There is no point of providing education when that education does not help the learners to bring change to their own communities. Indeed it is time to rethink on the issues of education especially the curriculum rather than schooling statistics. The communities need to do more work on education rather than schooling. Many studies have concentrated on schooling which actually do not give us the impact of education.

Unfortunately, not much has been researched on Maasai in Tanzania. Studies done have looked at the nomadic and pastoralists at macro level rather than micro level. So

far, there is no research which has looked at gender comparison on enrolment, retention, completion, pass rates, selection, the value pegged on education and barriers which girls face in accessing education. The study on Maasai girls access to secondary education will give a micro level study on how schooling issues affect education.

CHAPTER THREE

3.0 RESEARCH METHODS AND PROCEDURES

3.1 The Area of the Study

This study was conducted in Ngorongoro District in Arusha Region. Ngorongoro District borders Kenya in the north, Serengeti District on the West, Karatu District in the South, Monduli and Longido on the Eastern side. The district is occupied mainly by Maasai people who are mainly pastoralists and nomadic. Their life is centered on cattle which necessitates for them to migrate in search of green pastures for their animals. Their economy gravitates around the cattle industry. Cattle provides food in the form as meat and milk, beddings from hides, containers (horn) for drinking water, beer and herbal medicines. Importantly, cattle is used for paying dowry. Dowry paying is famous for boys to get wives and girls to get husbands. The loss of cattle during dry seasons which often take place in their areas disrupts the Maasai economic status, and source of survival. Due to the nomadic nature of their life, formal education has not been very effectively accessed.

Maasai society is regimented and there is a clear pattern of age sets. Age set is arranged from, childhood, youths, senior warriors, junior elders, to elders. There are formalities and rituals performed when initiating an age group to another age set. Education is imparted throughout the life time. Learning is done by observation and practice. Boys learn from what other boys/men do and girls learn from what girls and women do. Serious training is done during the initiations ceremonies, including rites of passage for both boys and girls. This is the time when correct and incorrect

behaviors are taught. What to note is that education is a lifelong process meant to sustain the community. Education in Maasai culture is self sufficient in the sense that every member of the community at a particular stage is involved in acquiring and participating in transmitting that education. The curriculum, or what is taught, is what the community needs and it addresses its concerns and needs. What is taught rotates around the human being and techniques for survival of the community. There are no classrooms required to deliver that education. Education is delivered everywhere at homes, on the pathways, under the trees, during the mornings and throughout the day. Maasai culture is male dominated and the men are organized and patriarchal. Girls do not have age set but on the same spirit, women also have a system of running their own activities and they also undergo some training in initiating them to adulthood.

Ngorongoro District is a hilly district but some parts are in the rift valley. Sometimes, some areas are very cold at night. During the day, temperatures are high and actually, the dry seasons can be so dry that many cattle are lost due to lack of grass and water. During such seasons, the Maasai migrate to new areas and this has negative effects on social, economic and health life. Likewise, with such life, it is difficult to provide continued education to some children as they move with their parents. This situation has negative impact on children and particularly girls in educational progress and social life in general.

3.2 Research Paradigm and Research Design Used

The study applied both qualitative and quantitative research paradigms. The concept of access is by its very nature quantitative and therefore the key research objectives gravitating on access, retention, completion and achievement and selection were tackled using quantitative approaches. Triangulation with qualitative approaches was used in the interviews with key informants and ranking of reasons for going to school and focused group discussion. The qualitative method allowed the researcher significant insights into feelings such as motivation and attitudes of individuals in their sample group. The weaknesses of this method are the fact that few people are involved and the results cannot be generalized to the whole population. Focus group discussion was mainly used for traditional leaders, teachers, women leaders, grassroots NGOS, and education officials.

3.3 Techniques Used in Qualitative Methods of Research

Three techniques for qualitative methods were used in this study as follows;

- (i) **Focused Group Discussion** In this method, the researcher listened to a group of targeted participants discussing about the five objectives of the study. The use of this method allowed in depth response and provided information that would have been difficult or impossible to obtain through the structured method of interview. It allowed the researcher and the participants to be flexible to the fact that the researcher was able to change questions and aspects to probe. This method allowed spontaneity and stimulation of the group. The method also motivated the group to ask what they did not

understand and gave their opinions on the issues raised. Please see Annex I at the end of this report which contains the questions used.

- (ii) **Interview with Key Informants** This is a one to one interview used for headmasters and education officials. Headmasters used a structured questionnaire where they were required to fill in the information needed. Several questions were asked to the headmasters individually. The in-depth interview was used to attempt to uncover underlying motivation prejudices and attitudes that were not covered in primary data collection techniques. The weakness of this method was that, each person responded according to what the respondent understood and this, needed time to synchronize the information. The second weakness of this method was that it involved costs and it takes a long time to conduct, transcribe, recording, and analyzing the transcripts. Please see annex II at the end of this study which contain the questionnaire which the Headmasters were required to fill. See annex III for guiding questions which were asked to Headmasters, women teachers, traditional leaders.
- (iii) **Informal Observation** The researcher observed how the respondents behaved during answering the questions. The body language often reflected feelings and emotions. Their reactions made the researcher to change questions and tactics in the interview. The researcher also observed the environment and type of life which the respondents led. The advantages of this method is that the researcher observed the type of life, the respondents led, the way of life, the farms, the livestock and body language. The

disadvantages of this method is that sometimes what is observed would not apply to the general community.

The researcher overcame these problems by making sure that all respondents were given prior notice on when and where to meet. The researcher also briefed the respondents on reasons for conducting the study and possible benefits of the study. The respondents were also assured of confidentiality of their responses. The researcher also convinced the respondents that they should feel free to answer the questions freely and that no respondent will be forced or misunderstood if they do not respond to the questions asked.

3.3.1 The Questionnaire for Students

Two techniques which were used here are the questionnaire for students in **Annex III** and the records of examination results in **Annex IV**. Questionnaires encompass a variety of instruments in which the respondents responded to written questions to elicit reactions, beliefs and attitudes. McMillan and Schumacher (2001) advanced the fact that, questionnaires are the most widely used techniques for obtaining large quantity of information from subjects. The method in this study was applied to students who are less likely to return or send the questionnaire back or less likely to offer audiences for face to face interviews. This techniques was of advantage to the researcher because time and money is saved by administering the questionnaire to many people at the same time. The technique was good for respondents who cannot offer audiences, enabled the researcher to obtain the same information from a large number of people. The method also enabled the researcher to easily analyze respondents as well as comparing their responses. The questionnaires focused on the

objectives of the study which included enrolment, retention and completion rates, pass rates, the importance of education as perceived by students and barriers to girls education.

3.4 The Choice of Locations for the Study

The population for the study was carefully selected with an aim of targeting three groups of people. The areas chosen included urban, semi urban and rural. The reason for choosing the population for study in this style was to make a comparison of education access by students and in particular girls from the three category backgrounds and check whether parents background has an effect on enrolment retention, completion, the importance attached to education and barriers to accessing education.

The urban background reflected or represented the urban characteristics. In actual fact, in reality, the urban area chosen do not reflect urban life for the cosmopolitan standards. The area was chosen by virtue of the fact that there were more settlements and basic amenities like offices, schools, shops and health centers existed. On this basis, schools involved were Loliondo Secondary school which is near Waaso town and Digodigo Secondary school near Digodigo town. Waaso is the administrative centre for Ngorongoro District.

To ordinary standards the area is not really full urban but for what exists in Ngorongoro District and in particular Loliondo, the sample was valid. The semi urban area chosen has characteristics which are not so much like those of the chosen

urban area but at the same time it has features which are not typically as the chosen rural sample. The third category chosen was rural. The rural category represented typically rural setting in form of isolation, social amenities, remoteness and the type of life of the people.

3.5 Sample Size of Study

Ngorongoro District in 2012 had ten schools with a population of 6301 of which, 3,585 are boys and 2716 girls. The sample for this study involved 516 students of whom 295 (52.4%) were girls and 221 (39.3%) boys from six schools. Other respondents were 12 teachers 10 traditional local leaders, 6 headmasters, 10 women leaders, 5 Nongovernmental leaders one education officer at district level. Two National Examination Council Officers, and one officer from MOEVT. The total sample involved 563 respondents.

Table 3.1: Sample Size and Types of Respondents

Respondents	Frequency	Percentage
Students girls	295	52.4
Students boys	221	39.3
Teachers	12	2.1
Traditional leaders	10	1.7
Headmasters	6	1.1
Women leaders	10	1.7
Education officer	1	0.2
NGO's leaders	5	0.9
NECTA officials	2	0.4
MOEVT official	1	0.2
Total	563	100

3.6 Sampling Strategy Used

Strategic and purposeful sampling method was applied in choosing the sample in order to optimize on the coverage. Two schools were selected from each category as follows:

Urban schools:

- i. Loliondo Secondary School
- ii. Digodigo Secondary School

Semi urban schools

- i. Samunge Secondary School
- ii. Sale Secondary School

Rural schools

- i. Soitsambu Secondary School
- ii. Emanyata Secondary School

In the mentioned schools, Form III students were selected to take part in the study, partly because they have been in school for a long time and thus have adequate knowledge on education issues as well as good command in English to be able to take part in the study. Form III were also selected to take part in the study because they did not have examinations to destruct their attention. The teachers were purposely chosen from schools where students came from although a few were chosen out of the mention schools. The teachers and headmasters were chosen within the schools of the sample. However, few were chosen from outside the sample to check the commonality of ideas. Traditional local leaders, women leaders and Nongovernmental organizations were chosen within the Loliondo division.

3.7 Validity and Reliability of Research Tools

3.7.1 Validity of the Study Tools

According to Ary and Sorensen (2006), validity is the extent to which the instruments measured what was supposed to be measured. In this study, in order to get valid data, efforts were made to avoid ambiguous questions or wrongly formulated questions. A sample test of the instrument validity was carried out prior to the research to test the instruments used. The pilot study was conducted in Arumeru. The instruments were well understood and no modifications were made apart from vocabulary and language modification. Feedback from the pilot study was used to strengthen the instruments. However, language problems seemed to be a problem for students to understand the questionnaires but time was used by the researcher to explain what was not clear.

3.7.2 Reliability of the Study Tools

According to Fraenkel and Wallen (2006), reliability is the degree to which scores obtained with an instrument are stable measures of whatever the instrument measures. In fact, reliability is the extent to which a questionnaire or test and observations or any measurements procedure used, the result are the same on repeated trials. It is the stability or consistency of scores over time or across border. The extent to which an individual responds on a survey would stay the same over time, is a sign of reliability. The reliability was ensured by carefully preparing specific questionnaires for each group aiming at getting some information from

them. Testing was done prior to the study to check whether the understanding level could provide specific information needed.

3.8 Methodology of Data Analysis

In analyzing data, the structured questionnaire responses were coded according to the five specific objectives of the research. Information obtained from focused groups, women leaders, Nongovernmental organizations (FGD) was also coded according to the specific objective. Stage three was discussing the all responses in each specific objective. This made the researcher able to capture what all groups involved in the sample had to say on every specific research objective. The data collected from participants was organized into themes and coded into specific chunks. Analysis covered the assembling, cleaning and examining data.

Complimentary to the content analysis in analyzing data, the thematic analysis was used. By this method, the researcher developed a coding system based on a coding protocol. Coding the data enabled the researcher to engage with the collected material and to seek meaning, connections and insights (Michael Jay Polonsky and David Waller (2005).

The data was analyzed using SPSS (version 17) software. Some data information was processed by excel as well.

3.9 Ethical Issues

The clearance for research was sought from the Vice Chancellor who is mandated by law to do so. This clearance were used to request data from the District Administrative Officer in Ngorongoro District. The same clearance was also used to

obtain data from the National Examination Council and Ministry of Education and Vocational Training.

All participants in the study were contacted prior the session and time and place was set prior to the visit. In conducting the interviews, filling of questionnaires and conducting focus group discussions, private views and privacy of individuals was greatly respected. The respondents information was kept as confidential and that, the names of the respondents were not disclosed. Participants were given freedom to answer or refuse to answer the questions or questionnaires.

Before the interviews or questionnaires were filled or conducting focus group discussions, respondents were briefed on the aim of the study, who are involved, possible benefits of the research to the participants and the community.

In all sessions, transparency was ensured by making sure that the concerned parties chose who should guide them in the interviews and each individual had a right to participate freely. The researcher explained to the respondents the importance of education and the study and that, education will enable the beneficiaries to conduct their normal life in a better way.

3.10 Chapter Summary

The chapter covered information on the area of study, research paradigm and research design used. The chapter also covered techniques and methods used in the research. The population for study, sample size, sampling strategy, validity, reliability and methodology of data analysis was covered. Chapter four will present data collected from instruments and respondents involved in the study.

CHAPTER FOUR

4.0 THE MAIN FINDINGS OF THE STUDY

4.1 Recapitulation of the Study Objectives

The study intended to address five specific objectives, namely: to examine the status of girls access to secondary education; to investigate retention and completion rates; to determine passing rates and grades in form IV level; to assess the importance attached to education by both students and community members; and to examine the specific barriers to girls education. The schools involved were in three categories, namely urban, semi urban and rural.

By dividing the study into these three categories, the researcher was able to compare the three categories in different aspects as per research objectives. The comparisons made were in enrolment, retention within education cycle and completion rates, pass rates, and selection for higher education. The study examined the importance attached to education by the students and community members and finally, specific barriers to girls education. In all the mentioned issues, gender comparisons were made to find out how each gender was faring in these research dimensions.

4.2 Maasai Culture and Education

The Maasai society as mentioned earlier is regimented and have a pattern of life from childhood to adulthood and children at childhood know their role, and the society sees to it that children are raised in concurrence to what it expects and values. At an early stage before adolescence, children learn by observation and practice. The elders

guide them carefully. Boys specialize on men's roles and girls are brought up to take roles of women. This is the stage when young boys are trained to herd cattle. The training includes knowing the animals by names, knowing what animals need and how to identify where there is water, wild animals, enemies and most importantly, bravery is instilled in them and how to kill wild animals and tactics to hide away from animals or intruders (Sarone, 1986). Girls at childhood learn skills, knowledge, and values of their society from their mothers, sisters and aunts and not from teachers. (Castle, 1965). This is an age when girls acquire all what it entails for one to be a good wife, mother and a member within the community where dignity and respect are valued. This is also time when they learn responsibilities of girls and women. All the knowledge and skills are acquired by observation and practice.

For boys, at the age of fifteen or just before puberty for girls, Rites of Passage is done for girls and boys. This is a very crucial age for Maasai children. This is a time when intensive and serious training is done for boys ready to be warriors. Special elderly men train the young warriors and training is done away from the homes to ensure that there is no disturbance from members of the family or any intruders. This is time when young men are trained on bravery, how to raise a family, how to relate with women, taboos, fighting techniques, detecting enemies and wild animals and even knowing clouds which have rains, the direction of the wind, how to detect and avoid wild animals and human beings who are hidden and general survival of the whole community.

It is during this time that boys get their age set identify. This is when their age set is given a name officially. It is also during this time when they also practice real manhood and superiority. This is the time when the spear and the shield superiority is adored. This is time when everybody in the community celebrate in getting new soldiers and retiring the elder group. For girls, rites of passage time are used to train them all about womanhood. They are taught cleanliness, pregnancy, how to take care of the babies and children, how to handle members of the community and the relationship between the women and the age set of the husband. Girls are also trained on human and animal medicines, bead work and the meaning of the different bead colours. They are also trained how to sing and dance and responsible parenthood.

The Education Act (1975) regulations on enrolment states that children can be enrolled to school at age of seven. Adolescence for both girls and boys coincides with the school age according to national education regulations. This is where and when the crisis arises between the traditional education and formal education provision. The Maasai want to prepare the youth for sustenance of their future and at the same time the children are needed to go to enroll in school. Obviously, any parent in the community would not be easily convinced to enroll children in school. For those who have seen the importance of education, send their children to school but with great reservations due to society pressure on the need to keep the moral fibre firm and cemented. Moreover, at the training stage, young warriors remain together for training. Disturbing them with formal education is often a problem.

It must also be realized that Maasai by tradition had their strong system of protecting its people and ensuring that the community is always self sufficient where food and security are concerned. As long as the climate does not change suddenly and diseases do not attack their animals, Maasai are sure of having milk and meat throughout the year. As long as one is guaranteed security and food, whatever other people argue about Maasai life is not important to them. Each age group knows its role and each group is trained to perform its role to the society diligently and timely. The Maasai had their own customs, values, norms and traditions that have an effect on the provision of education, for education reflected society.

Our formal educations (curriculum) do not have adequate issues for advancing the pastoralists way of life. To the pastoralists what is taught confuse the communities in a sense that no specific direction is set. Children are not taught specific vision, mission or objectives of the nation nor are they prepared to cement what is on the ground. When Tanzania was following socialism, it was clear that each community tried to be self reliant. What was stressed appealed to communities for, self reliance was appealing and relevant to communities. Currently, Tanzania education has shortcomings. The curriculum does not center on human needs and self reliance. What is taught is not thoroughly done due to lack of teaching and learning materials, teachers are demotivated, there is shortage of classrooms, laboratories and dormitories.

4.2.1 Parents Levels of Education

Looking at the parents' education in the schools which had urban setting, the data in Table 3, indicate that 31.6 percent of the fathers compared to 31.6 percent of mothers had no formal education and have never been to school. Where primary education is concerned, 29.7 percent of fathers had primary education compared to 36.1 percent of mothers. This means that more mothers than fathers had access to primary education. For secondary education, the data shows that 20.9 percent of fathers as compared to 17.1 of mothers had access to secondary education.

Table 4.1: Education Levels for Parents in Urban Category of Schools

Levels of Education	Category I: Urban Schools					
	Fathers		Mothers		Total	
	N	%	N	%	N	%
No education	50	31.6	50	31.6	100	31.6
Primary education	47	29.7	57	36.1	104	32.9
Secondary education	33	20.9	27	17.1	60	19.0
University/ tertiary	23	14.6	10	6.3	33	10.4
No responses	5	3.2	14	8.9	19	6.0
Total	158	100	158	100	316	100

Source: Research Data, (2012)

Where University education is concerned, the data show a clear pattern that 14.6 percent of fathers as compared to 6.3 percent of mothers had acquired that education. Some students did not indicate the education status of their parents. For category two or semi urban area, Table 4, indicated that 17.9 percent of fathers compared to 22.5 percent of mothers had never gone to school. For primary education level, data show that 48.6 percent of fathers compared to 49.7 percent of mothers had primary

education. It seems that in this category both fathers and mothers seemed to have almost equal access to primary education.

Table 4.2: Education Levels for Parents in Semi-Urban Category of Schools

Levels of Education	Category II: Semi-Urban Schools					
	Fathers		Mothers		Total	
	N	%	N	%	N	%
No education	31	17.9	39	22.5	70	20.2
Primary education	84	48.6	86	49.7	170	49.1
Secondary education	39	22.5	32	18.5	71	20.5
University/ tertiary	16	9.2	7	4.0	23	6.6
No responses	3	1.7	9	5.2	12	3.5
Total	173	100	173	100	346	100

Source: Research Data, (2012)

Where secondary education is concerned in this category, data show that 22.5 percent of fathers had that education as compared to 18.5 percent of mothers. For university education, data show that 9.2 percent of fathers had that level of education compared to 4.0 percent of mothers.

For the rural schools or rural area, Table 5 show that 33.3 percent of fathers compared to 35.6 of mothers have never gone to school. Data also show that 37.8 percent of fathers compared to 43.3 of mothers had obtained primary education. Where secondary education is concerned, data show that 17.8 percent of men indicate compared to 15.6 percent of mothers had secondary education. In this category, 10 percent of men compared to 3.3 percent of mothers had university education. About 1.7 of students did not indicate the education status of their parents.

Table 4.3: Education Level for Parents in Rural Category of Schools

Levels of Education	Category III: Rural Schools					
	Fathers		Mothers		Total	
	N	%	N	%	N	%
No education	30	33.3	32	35.6	62	34.4
Primary education	34	37.8	39	43.3	73	40.6
Secondary education	16	17.8	14	15.6	30	16.7
University/ tertiary	9	10.0	3	3.3	12	6.7
No responses	1	1.1	2	2.2	3	1.7
Total	90	100	90	10	180	100

Source: Research Data, (2012)

Comparing the overall data for the three categories, rural areas lead with fathers without education (33.3%) followed by urban areas (31.6%) then semi urban areas (17.9%). Where primary education is concerned, semi urban areas lead (48.6%) followed by rural areas (37.8%) then urban areas with 29.7 percent. Where secondary education is concerned, semi urban category leads with 22.5 percent followed by urban category (20.9%) then rural category (17.8).

As far as university education is concerned, the category which has more graduates is the urban category with 14.6 percent followed by the rural category with 10 percent then the semi urban category 9.2 percent. Comparing the education level of fathers and mothers by category, semi urban category seems to have overall more parents who have had access to education. 276 people compared to category one with 216 people and category three 180 people.

4.2.2 Occupations of Parents of the Pupils

Parents occupation often influence student's education as far as enrolment, retention, drop out and pass rates is concerned. In this particular study, Table 6 shows that in urban areas, 15.8 of fathers compared to 10.8 percent of mothers have formal employment. 30.4 percent of fathers compared to 28.5 percent of mothers conduct some business.

The data on the table further indicates that 41.8 percent of fathers compared to 43 percent of mothers are farmers. Similarly 7 percent of fathers compared to 8.2 percent of mothers are herders. The data clearly show that this category is predominantly a farming area although farming is at peasantry level and not much is produced to make life different.

Table 4.4: Parents Occupation in Urban Category of Schools

Occupation	Category I: Urban Schools					
	Fathers		Mothers		Total	
	N	%	N	%	N	%
Formal employment	25	15.8	17	10.8	42	13.3
Business/Traders	48	30.4	45	28.5	93	29.4
Farming	66	41.8	68	43.0	134	42.4
Herding	11	7.0	13	8.2	24	7.6
No responses	8	5.1	15	9.5	23	7.3
Total	158	100	158	100	316	100

Source: Research Data, (2012)

The data on Table 7 show that 16.8 percent of fathers as compared to 6.9 percent of women have formal employment. Similarly, 20.8 percent of men compared to 30.6 of women conduct petty business. About 56.1 percent of fathers compared to 49.7

percent of mothers are farmers. Data also show that 40 percent of fathers compared to 6.4 percent of mothers are herders. The overall data of this category indicate that this is predominantly a farming community although at peasantry level where 56.1 percent of fathers and 49.7 percent of mothers engage themselves in farming.

Table 4.5: Parents Occupation in Semi-Urban Category of Schools

Occupation	Category II: Semi-Urban Schools					
	Fathers		Mothers		Total	
	N	%	N	%	N	%
Formal employment	29	16.8	12	6.9	41	11.8
Business/Traders (Petty)	36	20.8	53	30.6	89	25.7
Farming	97	56.1	86	49.7	183	52.9
Herding	7	4.0	11	6.4	18	5.2
No responses	4	2.3	11	6.4	15	4.3
Total	173	100	173	100	346	100

Source: Research Data, (2012)

In rural areas Table 8 indicate that 22.2 percent of fathers compared to 4.4 percent of mothers have formal employment. 20 percent of fathers compared to 30 percent of mothers are involved in trade. The data indicate that women, more than men are involved in training.

Table 4.6: Parents Occupation in Rural Category of Schools

Occupation	Category III: Rural Schools					
	Fathers		Mothers		Total	
	N	%	N	%	N	%
Formal employment	20	22.2	4	4.4	24	13.3
Business/Traders	18	20.0	27	30.0	45	25.0
Farming	47	52.2	46	51.1	93	51.7
Herding	5	5.6	13	14.4	18	10.0
No responses	0	0.0	0	0.0	0	0.0
Total	90	100	90	100	180	100

Source: Research Data, (2012)

The Table 8 further shows that 52.2 percent of fathers as compared to 51.1 percent of mothers are farmers. About 5.6 of father as compared to 14.4 percent of mothers are herders. Looking at the data from this category, the data indicate that basically, the category is predominantly a farming category whereby, 52.2 percent of fathers and 51.1 percent of mothers are engaged. The data also clearly indicate that more women than men involve themselves in herding. In fact 5.6 percent of men compared to 14.4 percent of women involve themselves in herding.

4.3 School Enrolment by Level and Gender

The data on Table 9 show that for Form I, 54 percent of the students enrolled were boys while 46 percent were girls. For Form II, 52 percent were boys whereas 48 percent were girls. For Form III, 56 percent were boys whereas 44 percent were girls. Form four enrolment indicate 54 percent being boys and 46 percent were girls. Table 9 shows the trend. The data show a constant trend of more boys than girls enrolment.

Table 4.7: Enrolments in the Urban Schools by Form and Gender

Category of School	Form	Male		Female		Total	
		N	%	N	%	N	%
a) Urban Schools	I	129	54	109	46	238	100
	II	165	52	152	48	317	100
	III	200	56	159	44	359	100
	IV	169	54	142	46	311	100

Source: Research Data, (2012)

Table 10 data show that in semi urban category in Form I, 46 percent of enrolment were boys whereas 54 percent were girls. For form II, 57 percent were boys and 43 percent girls. Form III had 52 percent boys and 48 percent girls. Form IV data indicated 62 percent boys enrolment compared to 38 percent enrolment for girls.

Table 4.8: Enrolments in the Semi-Urban Schools

Category of School	Form	Male		Female		Total	
		N	%	N	%	N	%
b) Semi Urban Schools	I	129	46	149	54	278	100%
	II	208	57	160	43	368	100%
	III	215	52	197	4	412	100%
	IV	274	62	168	38	442	100%

Source: Research Data, (2012)

Rural category status of enrolment is indicated in Table 11. The data indicated that form one had 56 percent of boys compared to 44 percent.

Table 4.9: Enrolments in the Rural Schools by Gender and Level

Category of School	Form	Male		Female		Total	
		N	%	N	%	N	%
c) Rural schools	I	130	56	104	44	234	100
	II	144	71	60	29	204	100
	III	106	55	88	45	194	100
	IV	102	70	44	30	146	100

The data on Table 11 indicate that, form one had 56 percent of boys compared to 44 percent of girls. Form two had 71 percent of boys and 29 percent of girls. Form three an enrolment showed enrolment of 55 percent boys whereas girl's enrolment was 45 percent. Form four enrolment had 70 percent boys compared to 30 percent girls. The trend is obvious that in all classes there were more boys than girls enrolled. Table 12 shows the summary of enrolment in all the three categories by the students' gender.

Table 4.10: Summary of Enrolment in all Categories of Schools by Gender and Level

Category of School	Form	Male		Female		Total	
		N	%	N	%	N	%
	I	388	51.7	362	48.3	750	100
	II	517	58.2	372	41.8	889	100
	III	521	54.0	444	46.0	965	100
	IV	545	60.6	354	39.4	899	100
Total		1971	56.3	1532	43.7	3503	100

Source: Research Data, (2012)

The data on Table 12 shows that 51.7 percent of enrolment in Form I were boys whereas, girls formed 48.3 percent. For Form II, boys formed 58.2 percent as compared to girls (41.8%). In Form III, boys were 54 percent and girls 46 percent. In Form IV, 60.6 percent were boys and 39.4 were girls. Overall, boys enrolment was constantly higher than that of the girls. Yet the proportions are quite close to national data.

4.4 Retention and Completion Rates

4.4.1 Retention Across the Secondary Schooling Cycle

The data on Table 13 for the Urban schools indicate that for those students who started form I in 2007, 89 percent of them completed the cycle in 2010. For those who started in 2008, 97 percent of them completed. Likewise, for those who started Form I, in 2009, 90 percent of them completed Form IV in 2012. This shows a constant high rate of retention.

Table 4.11: Completion rates for the Urban Schools

Category	Year of Starting	Number Starting Form I	Completion Year	Number completed Form IV	%
Urban	2007	319	2010	285	89%
	2008	280	2011	272	97%
	2009	272	2012	246	90%

Source: Research Data, (2012)

Table 14 data for the Semi Urban schools shows that students who were enrolled in Form I in 2007, about 69 percent of them managed to complete Form IV in 2010. For those who were enrolled in 2008, about 62 percent of them managed to complete Form IV in 2011 and 64 percent of those who enrolled in 2009 managed to complete successfully in 2012. The pattern shows a lower retention rate for the Semi Urban schools compared to urban category schools.

Table 4.12: Completion rates for Semi Urban Schools

Category	Year of Starting	Number Starting Form I	Completion Year	Number completed Form IV	%
Semi Urban	2007	454	2010	313	69%
	2008	369	2011	229	62%
	2009	489	2012	313	64%

Source: Research Data, (2012)

Table 4.13: Completion rates for Rural Schools

Category	Year of Starting	Number Starting Form I	Completion Year	Number completed Form IV	%
Rural	2007	266	2010	123	46%
	2008	158	2011	111	70%
	2009	190	2012	162	85%

Source: Research Data, (2012)

The Rural schools data on Table 15 shows the following pattern: In 2010, only 46 percent of students who enrolled in 2007 managed to complete successfully. For

those who were enrolled in Form I in 2008, 70 percent of them managed to complete Form IV in 2011. For those who enrolled in Form I in 2009, 85 percent of them completed successfully in 2012. Overall, the Urban schools had the highest retention in all the years. This category was followed by Semi Urban schools and then Rural schools.

4.5 Completion Rates by Gender

Table 4.13: Completion Rates by Gender in the Urban Schools.

Years of Completion	Urban Schools					
	Boys		Girls		Total	
	N	%	N	%	N	%
Completed 2010	162	57	123	43	285	100
Completed 2011	162	60	110	40	272	100
Completed 2012	151	61	95	39	246	100

Table 16 shows completion rates by gender in the years under study. The data shows that for the batch which completed Form IV in 2010, 57 percent of the boys completed whereas only 43 percent of girls completed the cycle. For the year 2011, 60 percent of boys completed as compared to 40 percent girls while in 2012, 61 percent of boys completed Form IV as compared to 39 percent girls.

For Semi Urban schools, Table 17 data indicate that in 2010, 60 percent of boys completed as compared to 40 percent of girls who completed the cycle. For the year 2011, 68 percent of the boys completed compared to 32 percent of the girls who completed. In 2012, 57 percent of the boys completed compared to 43 percent of girls who completed the cycle.

Table 4.15: Completion Rates by Gender in the Semi Urban Schools

Years of Completion	Semi Urban Schools					
	Boys		Girls		Total	
	N	%	N	%	N	%
Completed 2010	189	60	124	40	313	100
Completed 2011	156	68	73	32	229	100
Completed 2012	178	57	135	43	313	100

Source: Research Data, (2012)

For the rural schools, data in Table 18 shows that 79 percent of boys compared to 21 percent of girls in 2010 managed to complete the cycle.

Table 4.16: Completion Rates by Gender for the Rural Schools

	Rural Schools					
	Boys		Girls		Total	
	N	%	N	%	N	%
Completed 2010	97	79	26	21	123	100
Completed 2011	73	66	38	34	111	100
Completed 2012	103	64	59	36	162	100

Source: Research Data, (2012)

The data indicates that in 2011, boys who completed the cycle were 66 percent compared to 34 percent of the girls who managed to complete the cycle. For 2012, 64 percent of the boys completed compared to 36 percent of girls who managed to complete the cycle. Looking at the overall gender completion rates by category of schools data shows that girls' completion rates in rural schools seemed to be the lowest among the three zones.

The semi urban category has the lowest completion rate of boys showing 59 percent in 2110, 68 percent in 2011 and 57 percent in 2012. Where gender comparison on completion rate is made overall, more boys than girls completed the cycle.

4.6 Pass Rates by Category of Schools and Gender

In Tanzania, examinations are set by the National Examinations Council of Tanzania. Examinations are done at the end of each cycle of four years. The results are organized by gender and division, ranking from division one to fourth division and failures for ZERO. It is to be appreciated that only people in Divisions One to three are eligible for selection for further education and training. Division Four pupils are those who earned two passes at “D” in any subject, mostly Kiswahili and Civics. For all practical purposes they are failures like those who got ZERO Division.

- 2009 Results: For the year 2009, the pass rates in Urban Schools are indicated in Table 19 for the boys. It indicates that there was only one candidate, with Division One, while 9 percent scored Second Division, 58 or 28 percent got Third Division. There were 116 students, or 58 percent who got Fourth Division. Ten students or 5 percent failed completely. For girls in the same year, there was no Division One, but there were 6 students or 4 percent who got Second Division, 32 students or 22 percent who scored Division Three, 102 or 69 percent who scored Fourth Division, and 7 students or 5 percent who failed completely. The results indicate mass failures.

For Semi Rural schools in 2009, no students sat for national examination as the schools were new. For the rural schools, in 2009, there were no first or second division pupils. However, 8 student or 27 percent got division three, 22 students or

73 percent got fourth division, and there were no failures. The results in this category also showed extremely poor performance. No single first or second division in 2009.

Table 4.17: Pass Rates in the all categories of Schools by Divisions and Total:
2009

2009	(a) Performance of Boys by Category of Schools											
Category of schools	Division											
	I		II		III		IV		O		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Urban	1	0	17	9	56	28	116	58	10	5	200	100
Semi Urban	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
Rural	0	0	0	0	8	27	22	73	0	0	30	100

Source: Research Data, (2012)

2009	(b) Performance of Girls by Category of Schools											
Category of schools	Division											
	I		II		III		IV		O		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Urban	0	0	6	4	32	22	102	69	7	5	147	100
Semi Urban	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
Rural	0	0	0	0	2	8	22	92	0	0	24	100

- 2010 Results: For 2010 boys had no first division, there were 6 students or 4 percent who scored Division II, 18 student or 13 percent scored Division III, 112 boys or 81 percent scored Division IV, and 3 student or two percent failed. For girls in the Semi Urban schools, there was no First or Second Division, but 3

students or 2 percent scored Third Division, while 115 of student or 91 percent were in Division Four and 9 student or 7 percent failed completely.

Table 4.18: Pass Rates in All Categories of Schools by Divisions and Total: 2010

2010	(a) Performance of Boys by Category of Schools											
Category of Schools	Division											
	I		II		III		IV		O		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Urban	0	0	6	4	18	13	112	81	3	2	139	100
Semi Urban	0	0	2	2	9	9	47	48	39	40	97	100
Rural	0	0	1	1	1	1	56	60	36	38	94	100

Source: Research Data, (2012)

2010	(b) Performance of Girls by Category of Schools											
Category of Schools	Division											
	I		II		III		IV		O		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Urban	0	0	0	0	3	2	115	91	9	7	127	100
Semi Urban	0	0	1	3	2	5	18	49	16	43	37	100
Rural	0	0	0	0	2	7	11	38	16	55	29	100

For the Rural schools for boys, there was no First Division, but one student or 1 percent got Division III, while 56 or 60 percent scored Division IV, and 36 student or 38 percent failed. No girls in the Rural schools got Division I or II in 2010, but there were 2 students or 7 percent who scored Division II and 11 or 38 percent of students scored Division IV while 16 students or 55 percent failed completely.

- 2011 Results: In 2011, in urban schools no boy got First Division. There were 3 or 2 percent of the students who scored Division II and 13 or 7 percent scored

Division III, while 129 students or 66 percent got Division IV and 51 students equivalent to 26 percent failed. For this year, girls in this category got no first or second or third division, 76 of them or 70 percent got Division IV, and 32 of them or 30 percent failed completely.

Table 4.19: The Performance of Boys and Girls by School Category and Division: 2011

2011	(a) Performance of Boys by Category of Schools											
Category of Schools	Division											
	I		II		III		IV		O		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Urban	0	0	3	2	13	7	129	66	51	26	196	100
Semi Urban	1	1	1	1	9	10	65	72	14	16	90	100
Rural	0	0	0	0	0	0	24	44	30	56	54	100

2011	(b) Performance of Girls by Category of Schools											
Category of Schools	Division											
	I		II		III		IV		O		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Urban	0	0	0	0	0	0	76	70	32	30	108	100
Semi Urban	0	0	0	0	0	0	36	77	11	23	47	100
Rural	0	0	0	0	0	0	10	53	9	47	19	100

In the rural category boys had 1 boy or 1 percent who got division one, 1 or 1 percent got division two, 9 or 10 percent got division three and 65 or 72 percent got division four and 14 or 16 percent failed. Girls in this category had no first or second or third division, 36 students or 77 percent got division four and 11 or 23 percent failed the examinations.

- 2012 Results: The 2012 results indicated that the Urban Schools had no boys who got First Division. However, 6 or 2 percent got Division II and 10 or 5

percent got Division III, while 105 of boys, or 57 percent, got Division IV and 84 boys or 41 percent failed. Girls in this category did not get first, second or third division, but 44 or 26 percent of them got Division IV and 126 or 76 percent failed.

Table 4.20: The Performance of Boys and Girls by School Category and Divisions: 2012

2012	(a) Performance of Boys by Category of Schools											
Category of Schools	Division											
	I		II		III		IV		O		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Urban	0	0%	6	3%	10	5%	105	51%	84	41%	205	100%
Semi Urban	0	0%	1	1%	4	4%	32	29%	75	67%	112	100%
Rural	0	0%	2	2%	5	5%	20	22%	65	71%	92	100%

Source: Research Data, (2012)

2012	(b) Performance of Girls by Category of Schools											
Category of Schools	Division											
	I		II		III		IV		O		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Urban	0	0%	0	0%	0	0%	44	26%	126	74%	170	100%
Semi Urban	0	0%	0	0%	1	1%	18	20%	73	79%	92	100%
Rural	0	0%	0	0%	5	11%	9	20%	32	70%	46	100%

For the Semi Urban schools boys, in 2012, none got First Division, but there was one boy or 1 percent who got Division II, and 4 or 4 percent got Division III while 32 or 29 percent of them got Division IV and 75 of them or 67 percent failed completely. For the Rural school boys, the 2012 results indicated that there was no First Division performer but, there were two boys or 2 percent who got Second Division 5 of them or 5 percent got Division III, while 20 boys or 22 percent got Division IV and 65 of

the boys or 71 percent failed completely. For girls in this category, none got first or second division in 2012, but 5 of them or 11 percent got Division III 9 or 20 percent got Division IV and 32 or 70 percent of the girls failed.

4.7 Selection of the Students to Form V Education

Given the examination results in Tables 20, 21 and 22 as seen in the study, it is difficult for many students to be selected. In 2009, for the Urban schools, the number of boys selected for higher learning and other institutions were 18. In 2010, those selected were 24, and in 2011 there were 16 while in 2012, 16 students got selected. For Semi Urban schools, there were no students who did the exam in 2009 thus there was nobody selected for further education or training. In 2010, eleven students were selected while in 2011, 10 students were selected and in 2012, five students were selected. For the Rural schools, in 2009, only eight students were selected whereas in 2010, 2 students were selected. In 2011, none was selected, and in 2012 seven students qualified to be selected.

As for girl's selection, the data showed that in 2009, 38 qualified to be selected whereas in 2010 only three qualified to be selected. In 2011 and 2012, no girl qualified to be selected for further education in the urban schools. In 2012, no girls qualified to be selected for Form Five in the urban schools. For the Semi Urban schools, the data shows that in 2009 there were no students who sat for form Four Examination. In 2010, only three girls qualified for selection to Form Five. The year 2011 Semi Urban schools was bad for no student was selected to join Form Five. For the Rural schools, in 2009, only two students qualified to be selected for Form Five.

In 2010, only two students qualified and 2011 5 percent of the girls qualified for selection for further studies.

Given the results above, and comparing the three categories of schools, the Urban category schools seems to have done better than all the other categories throughout the years under review. Over all, the boys in the same category seemed to have passed more than girls. The data also showed a downward trend in passing from 2010. In addition, the data also showed that Fourth Division dominated in all schools in all the years under study.

4.8 The Importance Attached to Education by Students

Education provides knowledge, skills and values necessary for developing the society. Societies promote the education for its citizens in an attempt to achieve its mission and vision. A society which has no clear vision probably does not value the promotion of education, for education provision must have a purpose. Curriculum used reinforces the goals of the society for sustainable development. When the importance of education was investigated, in the study area the students had different concepts on the importance of education as indicated in Tables 23-28.

Table 4.21: Importance Attached to Education: To get better pay

Category	Reasons for schooling by gender and school category					
	Boys		Girls		Total	
	N	%	N	%	N	%
Urban schools	104	48	114	52	218	100
Semi Urban schools	60	64	34	36	94	100
Rural schools	2	6%	31	94%	33	100%

In the Urban schools, as indicated on Table 23 many students considered education as a factor that can help them get better pay, 48 percent of boys and 52 percent of girls had this notion. In Semi Urban schools, 64 boys compared to 36 girls had the same notion. For Rural schools, 6 percent of boys compared to 94 percent of girls indicated this factor. Comparing gender responses in the three categories of schools, girls in Rural schools supported this view strongly by 94 percent. Boys in Semi Urban schools ranked second with a score of 64 percent followed by boys in Urban schools scoring 48 percent.

A second importance of education indicated by students is the fact that education can help them get better life. Responses by category and gender are indicated in Table 24.

Table 4.22: Importance Attached to Education: To get better life in the future

Category	To get better life					
	Boys		Girls		Total	
	N	%	N	%	N	%
Urban schools	114	47	127	53	241	100
Semi Urban schools	86	63	51	37	137	100
Rural schools	36	48	39	52	75	100

Source: Research Data, (2012)

The data on Table 24 indicate that 47 percent of boys in Urban Schools indicated this fact as compared to 53 percent of girls. For semi urban category, 63 percent of boys indicated this factor as compared to 37 percent of girls. The rural category data indicate that 48 percent of boys and 52 percent of girls had the same notion. This factor was ranked highest by boys in category two scoring 63 percent. Girls in urban category ranked second and score 53 percent.

To be recognized by the society was another factor indicated to be the importance of education 48 percent of boys in the urban category and 52 percent of girls in the same category supported this.

Table 4.23: Importance Attached to Education: To be recognized

Category	To be recognized by the society					
	Boys		Girls		Total	
	N	%	N	%	N	%
Urban schools	96	48	103	52	199	100
Semi Urban schools	33	66	17	34	50	100
Rural schools	15	38	24	62	39	100

Source: Research Data, (2012)

Table 25 indicates that in the Semi Urban schools, 66 percent of boys as compared to 34 percent of girls indicated this factor. For Rural schools, 38 percent of boys compared to 62 percentage girls indicated this factor. In comparing gender responses on this issue according to school, boys in Semi Urban supported this by 66 percent followed by girls in Rural schools scoring 62 percent, followed by 52 percent score from Urban girls. The fourth factor on the importance of education investigated was to get a good partner. Table 26 indicates how this factor was ranked.

Table 4.24: Importance Attached to Education: For Getting a Good Partner

Category	To Get New Friends					
	Boys		Girls		Total	
	N	%	N	%	N	%
Urban schools	81	44	103	56	184	100
Semi Urban schools	31	62	19	38	50	100
Rural schools	30	70	13	30	43	100

Source: Research Data, (2012)

The Table 26 indicate that for Urban schools 44 percent of boys compared to 56 percent of girls indicated this factor, while 62 percent of boys and 38 percent of girls in Semi Urban schools indicated this factor. For Rural schools students also indicated

this factor by 70 percent of boys and 30 of girls. In comparing the gender and category, boys scored higher percent on this issues overall. About 71.5 of boys in Rural schools indicated this factor followed by boys in Semi Urban schools scoring 62 percent and 52 percent from Urban schools. Another factor on the importance of education which was investigated was “to get new friends”.

Table 4.25: Importance Attached to Education: For Getting New Friends

Category	To get a good partner					
	Boys		Girls		Total	
	N	%	N	%	N	%
Urban schools	81	49	103	51	184	100
Semi Urban schools	31	63	19	37	50	100
Rural schools	30	17	13	83	43	100

Source: Research Data, (2012)

Table 27 indicates that 49 percent of boys in Urban schools compared to 51 percent girls indicated this factor. About 63 percent of boys in Semi Urban compared to 37 percent of girls indicated this factor. For Rural schools the results showed that 17 percent boys and 83 percent indicated that this factor was important. The last factor on the importance of education was “to get out of the village life” (Table 28)

Table 4.26: Importance Attached to Education: For Getting out of Village Life

Category	To get out of village life					
	Boys		Girls		Total	
	N	%	N	%	N	%
Urban schools	95	49	100	51	195	100
Semi Urban schools	34	67	17	33	51	100
Rural schools	14	36	25	64	39	100

Source: Research Data, (2012)

The data in Table 28 indicates that 49 percent of boys in urban category indicated this compared to 51 percent of girls. 67 percent of boys and 33 percent of girls in

category two indicated this factor. The rural category data indicates that 36 percent of boys compared to 64 percent of girls indicated the factor.

In comparing gender and category where this factor is concerned, in fact boys in Semi Urban schools ranked this factor highest, at 67 percent followed by Urban students 49 percent and 36 percent in rural areas. For girls, the factor was highest in Rural schools with 64 percent, then Urban schools with 51 percent, and Semi Urban schools with 34 percent.

4.9 Barriers to Girls Access to Secondary Education

One of the objectives of this study was to investigate some barriers that render access to education for girls. In order to respond to this objective, the boys and girls were requested to rank factors that were thought to deny them access to education. Five point scale was used to rank the barriers, ranging from most important (1) to not important at all (5). Using SPSS++ software, mean scores were calculated and used to rank the barriers among boys and girls within each category of schools as well as across the three categories as shown in the Table 29.

4.9.1 Ranking of Barriers in the Urban Schools

Data for Urban schools indicate that the poor quality of school was ranked first. This indicates that this barrier is considered as important by both boys and girls in these schools. Care of animals was ranked second by girls and third by boys.

Table 4.27: Ranking of Barriers by Girls and Boys in Urban Ecologies

Barriers	Score		Girls			Boys		
	Min	Max	N	Mean	Rank	N	Mean	Rank
Quality of school	1	5	39	2.3	1	46	2.5	1
Care of animals	1	5	41	2.5	2	33	3.5	3
Sexual harassment	1	5	41	2.9	3	49	3.0	2
Home chores	1	5	44	2.9	4	35	3.7	6
Nomadic life	1	5	41	3.0	5	49	4.0	7
Distance to school	1	5	34	3.4	6	41	4.3	9
Poor quality teachers	1	5	40	3.7	7	46	3.6	4
Poverty	1	5	39	3.9	8	47	3.6	5
The culture of rites of Passage	1	5	36	4.4	9	45	4.2	8

Source: Research Data, (2012)

The third barrier investigated was sexual harassment. This barrier is ranked third by girls and second by boys. Home chores follow as was ranked fourth for girls and sixth by boys. Nomadic life scored fifth for girls and seven for boys. The barriers seemed to affect boys more than girls. Distance to school being long was ranked sixth by girls and ninth by boys. Poor quality of teachers was ranked seventh by girls and fourth by boys. This barrier affects girls more than boys. Poverty in the family was ranked eighth by girls and sixth by boys. Female Genital Mutilation/circumcision was ranked ninth by girls and eighth by boys.

4.9.2 Ranking of Barriers in Semi Urban Schools

The data showed that poverty in the family was ranked first for both boys and girls. The culture Rites of Passage (FGM) was ranked second by girls and third by boys. Home chores were ranked third by girls and fourth by boys. The barrier seems to affect both boys and girls equally. Distance to school being too long was ranked fourth by girls and fifth by boys. The problem seemed to affect girls than boys. Poor

quality teachers were ranked fifth by girls and second by boys. This barrier affects boys more than girls.

Table 4.28: Ranking of Barriers by Girls and Boys in Semi Urban schools

Barriers	Score		Girls			Boys		
	Min	Max	N	Mean	Rank	N	Mean	Rank
Poverty	1	5	192	2.8	1	72	2.4	1
Rites of passage	1	5	184	2.9	2	71	3.7	3
Home chores	1	5	194	3.3	3	75	3.9	4
Distance to school	1	5	157	3.5	4	60	3.9	5
Quality teachers	1	5	179	3.6	5	70	3.2	2
Care of animals	1	5	184	3.8	6	68	3.9	6
Sexual harassment	1	5	177	3.9	7	67	4.4	9
Quality of school	1	5	176	3.9	8	73	4.1	8
Nomadic life	1	5	178	4.1	9	67	4.0	7

Source: Research Data, (2012)

Care of animal is another barrier ranked sixth by both girls and boys. This seem to be a common barrier to both girls and boys as it affects them equally. Poor quality of school is another barrier which was ranked eighth by both girls and boys, thus showing that they are equally affected by this barrier. Nomadic life was ranked ninth by girls and seventh by the boys in this category. It seems in this category nomadic life strongly affects both boys and girls but more on boys.

4.9.3 Ranking of Barriers in Rural Schools

The ranking in category three indicate that, both girls and boys ranked Poverty in the family first. This shows that the barrier is significant to both genders. Table 31 shows that culture was ranked second by girls and sixth by boys. These barriers seem to affect girls more than boys. Distance to school being too long was ranked fourth by girls and seventh by boys. The barrier seems significant to girls as compared to boys. Table 30 gives the reality on the issues.

Table 4.29: Ranking of Barriers by Girls and Boys in Rural Schools

Barriers	Score		Girls			Boys		
	Min	Max	N	Mean	Rank	N	Mean	Rank
Poverty	1	5	125	2.6	1	112	2.0	1
Rites of Passage	1	5	115	2.7	2	105	3.3	6
Home chores	1	5	127	3.0	3	107	3.2	4
Distance to school	1	5	119	3.1	4	111	3.3	7
Quality teachers	1	5	116	3.2	5	103	3.3	5
Sexual harassment	1	5	107	3.2	6	90	3.7	9
Nomadic life	1	5	111	3.5	7	110	3.1	3
Quality of school	1	5	111	3.6	8	101	3.5	8
Care of animals	1	5	114	3.9	9	111	3.0	2

Source: Research Data, (2012)

Poor quality of teachers was ranked fifth by both girls and boys. This barrier seem to affect both girls and boys equally. Sexual harassment was ranked sixth by girls and ninth by boys. Nomadic life was ranked seventh by girls compared to boys. “Quality of school is poor” was ranked eighth by both girls and boys. The score ranking indicates that in this category. The last barrier is care of animals which was ranked highest for boys and very low for girls, girls ranking score is ninth, this indicates that for girls in the rural category, care of animals is the not a strong barrier as compared to boys.

4.9.4 Ranking of Barriers in All Schools in the Study

The overall ranking for the barriers to education in all three categories showed that poverty in the family was ranked first by both girls and boys. Table 32 shows the reality culture was ranked second and seven for boys and girls respectively. Home chores was ranked third by girls and fifth by boys. Table 31 gives shows the facts. Table 32 shows clearly that the strongest three barriers to education of girls are poverty, Rites of Passage and home chores. For boys, the three strongest barriers are poverty in the family, poor quality of teachers and care of animals. The common

barriers for both girls and boys are poverty in the family, poor quality of teachers and home chores.

Table 4.30: Ranking of Barriers by Girls and Boys in the Schools Studied in Three Categories

Barriers	Ranking for girls			Ranking for Boys		
	N	Mean	Rank	N	Mean	Rank
Poverty	265	2.94	1	231	2.45	1
Rites of Passage	250	3.10	2	221	3.61	7
Home chores	273	3.30	3	217	3.51	5
Quality teachers	250	3.58	4	219	3.33	2
Care of animals	255	3.59	5	212	3.36	3
Distance to school	217	3.59	6	210	3.61	8
Quality of school	244	3.73	7	220	3.46	4
Sexual harassment	245	3.76	8	206	3.74	9
Nomadic life	249	3.77	9	226	3.58	6

Source: Research Data, (2012)

4.10 Chapter Summary

The parent's background was investigated to know the type of life students lead at home before going to school. In the whole process, the specific objectives for the study were analyzed and investigated. The objectives centered on enrolment, retention and completion, pass rates and selection, the importance of education as perceived by both students and the community and lastly, the barriers which hinder or constrain girls from registering and remaining in school. The study results clearly indicate that the highest barriers to girls by rank include poverty, rites of passage and home chores. For boys, the highest barriers by rank are poverty, poor quality of teachers and care of animals. Chapter five will discuss findings presented in chapter four.

CHAPTER FIVE

5.0 DISCUSSION OF THE FINDINGS

5.1 The Research Problem at Hand

Chapter four presented data on parents background, enrolment, retention, completion, pass rates, selection, the importance attached to education by both students and community members and barriers to boys and girls access to secondary education. Although girls were the target for this study, boys were involved so as to compare them on how they fared in relation to the objectives of this study. The data clearly showed that many parents do not have adequate formal education. Data also showed that more than half of the parents have had no education at all, or at most, primary education is what they have. Parents with secondary education or higher education are few, and these were mainly from the urban category.

A peculiar characteristic is the fact that the rural schools seemed to have more graduate parents compared to other areas under the sample. In probing on this issue with local leaders during the study, it was explained that this area borders Kenya and many youths studied in Kenya. While the data may need rechecking, the category leadership also showed seriousness in education and currently, they have established and are managing their own private school called Emanyata Secondary School. The data also clearly indicated that many parents were farmers and herders. There were some parents who conducted petty business and these came mainly from the urban and rural categories. The study also showed that basically, the women seem to be the majority who had no education. The observation on farms showed that farms were of

small nature and cultivated in the peasantry style a style that produces very few crops or no great profits. By virtue of these findings, it seems that the area is occupied by poor communities and cash economy is an issue. Few parents were formally employed. The majority of those employed came from the urban category. This is explainable in a sense that all government and private offices and business are conducted in town. The area with the least employed people is the rural category. This also tallies well with the fact that rural areas are isolated and actually there are no offices apart from schools and one or two small health centers. This means that there is no reliable income for the majority in the rural category.

Women in the rural schools seemed to be prominent in conducting petty trade. Observations in the area during the study indicated that women in the area were busy selling beadwork, traditional herbs, and milk in bottles. Some women owned small sheds where they sold sodium chloride, traditional beads, bangles and necklaces. Not much cash is gained from the sales but at least the women were satisfied to conduct petty business to gain cash to buy basic items for survival.

The community representatives who were involved in focused group discussions indicated that the community which lived in the sample area was poor because they were not allowed to own big farms since this will disturb the tourism industry and the eco-system, and in particular the animals. During the discussion, it was realized that a large area of land was owned by an investor who hunts animals. In fact, the participants in the focused group discussion indicated that they were eager to farm but they were not allowed by the government. This has resulted in many of them

relying on herding animals and these animals force them to migrate seasonally to search for greener pastures and water. The seasonal migration compounded with animal diseases has contributed to some deaths of animals and this resulted to poverty to some members of the community. The focused group members lamented that since they are not allowed to farm, they are often faced by hunger seasonally which further reduces their dignity. During the period of study in poverty and hunger were observed to be persistent for, at that time, the government brought in rescue food for children who were starving. In fact, there were children who died due to starvation during that material time.

5.2 Enrolments of Girls and Boys in Secondary Schools

Enrolment into Form I depends on the numbers of pupils who have passed standard seven and were selected to secondary education as well as available vacancies in secondary schools. The Ministry of Education and Vocational Training results in 2006 – 2010 indicated that, nationally in 2005, 61.8 percent passed the national exams whereas, in 2006, 70.5 percent passed. In 2007, 54.2 percent passed, in 2008, 52.7 percent passed and in 2009, only 49.4 percent passed. The above data was National. The pass rates at regional and district levels would show the reality in respective areas. As for Ngorongoro District, given the poverty, crude environmental issues and infrastructure, the enrolment into secondary level is expected to be a pattern that reflects the situation reality.

The study showed a constant trend of more boys than girls being enrolled in all classes and in all categories of schools except for Form I in the semi urban category

of schools where boys formed 46 percent and girls 54 percent. Boys constantly formed more than half of the class whereas girls ranged from 29 percent to 48 percent in almost all categories of schools. The situation does differ from the national situation whereby although the boys always outnumbered girls in enrolments it was not in these proportions. Other researchers conducted studies in different pastoralists areas and actually, their findings showed results which match with those of this study (Holland (1996).

5.2.1 Perspectives on Students Enrolments in Pastoralists Communities

The results go in tandem with what other studies have observed on pastoralists education. Idris (2011), writing on pastoralist in Kenya, argued that pastoralists compared to the other groups have lower enrolment, retention, completion and achievements rates. The study further argued that, the situation is a result of the fact that what is taught was not responsive to immediate needs of communities involved and thus, communities saw no importance on acquiring it. The study further showed that education was disliked by pastoralists as it gave them aspirations that were not in line with the reality of pastoralists life due to its contents which did not address local needs. Idris (2011) further argued that education disturbed the future of the pastoralist life because many children were forced to go to school and thus parents missed child labour which was crucial to their daily lives for survival. These views are also shared by Engdasew (2011) who studied pastoralist and education in Ethiopia. Engdasew (2011) research concentrated on functional literacy in pastoralist in Ethiopia, and he argued that pastoralist are marginalized from the mainstream of population by authorities and this has affected their education. In fact the author

clearly argued that pastoralists are not recognized or valued by the government. Kratli (2001) in a working paper on education provision to nomadics and pastoralists communities quashed the view that consider nomads as a complete failure in terms of enrolment, classroom performance, pass rates and continuity to higher education. Kratli (2001) argued that pastoralists are not different from other people because they are capable of doing what others do, they have confidence and are articulate and entrepreneurial. The study further argues that pastoralists are good at negotiating and management skills and have a strong sense of dignity and self-respect and that, their low enrolment and high dropout rates was attributed by the nomadic way of life which was associated with high mobility. The study further shows that the scattered low density distribution of population made education provision to pastoralism expensive and difficult to organize and manage. In fact the persistent low response from the targeted recipient was caused by pastoralists cultural resistance to change and the low education level of the parents. The habit of pastoralist using child labour within the household economy and lack of interest in formal education often cause some of them to keep their children out of school or withdraw them especially girls after the first two to three years in school (Dyre and Choksi 1997(b)).

The study further shows that given the above situation, the government has to find a way to persuade the pastoralists to increase access education, especially in retention and performance. Apart from the mentioned reasons, it was also found out that the pastoralists could not access formal education effectively due to long distances to school, home chores and school costs involved in paying school fees, uniforms and other basic necessities (Kratli (2001)). The security of girls was also an obstacle to

effective access to education due to the fact that long distances covered in sparsely populated areas pose danger to the students, and especially girls, who are often abducted by people/bandits on the way (Kratli (2001). Other reasons mentioned which contribute to low enrolment and retention include staff turnover and high rate of requests for moving out to other areas, low morale of teachers and dissatisfaction of low salaries which are paid to them erratically. Isolation in the plains, lack of teaching materials and harsh conditions were also mentioned as a cause to low morale of teachers, low results to students caused by high absenteeism of teachers who have to follow their salaries in town and sometimes the salaries are stolen by bandits on the way or in the lodges is another cause of low enrolment Idris (2011). This situation frustrates them, causing some teachers to leave the profession forthright rather than facing the embarrassing situation of being ridiculed by the people from whom they borrowed the money.

Another researcher, Bishop (2006), conducted a study on the provision of educational services to pastoralists in Tanzania. The study observed the same factors which Kratli (2001), Engdasew (2011) and Idris (2011) observed on problems enrolment. Bishop (2006) cited comparative of data on education participation rates amongst pastoralists in Kenya and Tanzania. The study clearly showed that before education reforms were undertaken in Kenya and Tanzania, the data taken from Kenya in Narok and Kajiado Districts and Ngorongoro district in Tanzania, in 1978 showed that 32 percent of Kenyan children aged 7-12, and 9 percent of Tanzania Maasai children of same age attended school. This data is equal to 65 percent (Kenya) and 47 (Tanzania) percent relative to the national rural averages. Bishop

(2006) observed that the low enrolment could be attributed to long distances to school and lack of teachers willing to live in hard conditions in the pastoralist dry areas. This situation results in teachers shortages due to poorly motivated teachers unwillingness to remain in such communities. Bishop (2006) also observed that parents lacked access to cash to pay for school expenses which ultimately affected enrolment and retention. Other challenges mentioned include mobility of parents, child labour, dependency on nature, image at which pastoralism is presented in curriculum, and the way pastoralist have been treated by governments.

The mentioned authors had common results of their studies but none went further to find out the basic source of the issue of deep contradictions between the pastoralists traditional education and formal education. The environment, the climate, the poverty of the people are all complementary to the real problem but not the root cause. The root cause of low access to formal education is the contradictions or conflicts between traditional and formal education. The pastoralists use their education to mould and regenerate its society. Their dignity is out of what society had moulded for many years. To provide their traditional education, there are norms and values which are inculcated from adolescence to adulthood. These norms are inborn and exist in society and it is provided at a specific time in specific environment. Formal education at the same time needs these adolescents to be moved out of the communities into schools and what is taught in many cases is not relevant or applicable to their society daily life.

The provided education also do not promote change. Contradictions in education provision thus arise and enforcement and compliance among the communities become a problem. Communities are put at cross roads- to choose between traditional informal education or formal education. However, they may choose schooling but at the end, they are not educated to be of value of their society. They are not provided with relevant knowledge, skills or right attitudes to bring about change.

5.2.2 Gender Relations and Education in Maasai Culture

The gender issues and relations matter in education access. If one gender do not recognize the importance of the other gender, there are bound to be bottle necks in implementation of any project. As discussed earlier, Maasai consider women as children. In the real family concept, children are taken care by the adults. In the case of Maasai, women do not have voice in decision making publicly although privately, they have influence. This means that whatever is inculcated as knowledge, skills or values, these are governed by men. If men decide that women should not be given education, this is final and binding. If men say that a woman must get married even before the girl child reaches puberty, this must be effected.

On this vein, although poverty seem to be an issue which affects enrolment of girls to secondary education, obviously, although it is not explicitly documented, gender issues within the pastoralists contribute to girls low enrolments. Girls are required to get married early as a source of cattle paid as dowry. At the same time, girls are needed to get married early to maintain the family dignity. Many parents prefer their

girls to get married early to avoid unplanned pregnancies (personal testimonial (2012)).

5.2.3 Maasai Response to Nature and Education of their Children

It is clear that pastoralists are forced to migrate seasonally in search of greener pastures for their animals. Migration is the only way pastoralists can sustain their lives and that of their animals. Pastoralists have no adequate cash and they do not have good harvested crops or business which gives them regular income. In fact, pastoralists are not experts on maintaining the environment and the ecosystem. Their mobility is only a rational response to ecological patterns given the aridity of the lands they occupy. As a result of ambivalence, pastoralists have to move with their children and this automatically affects enrolment, retention, completion and achievement, compared to other settled communities. The common complaint by many authorities that pastoralists are a drifting mass of useless people is not really a fair comment. The author of this study supports Kratli (2001) view on the fact that pastoralists are not a mass of drifting useless people but circumstances which face them force them to behave as they do. Pastoralists are people who know how to survive in very difficult environment.

They know how to cope with nature in a sense that they do not disturb the natural environment. They do not burn forests nor do they kill wild animals existing in their areas because they have adequate food (meat and milk) from their cattle and goats. They do not burn trees in search of honey, as honey is not their food apart from using it for medicinal purposes. Given their life style, rather than blaming them, it would

be wise to recognize their efforts in environment sustenance and conservation. Maasai are intelligent people and they value their way of life which supposedly gives them dignity. What is needed to increase access to education is full involvement of the local and traditional leaders, women and children and full support from the government in coping with harsh environment and erratic rains and animal diseases. Their response to education is positive but their way of life do not auger well with the standards of education whereby one must be in one place in a classroom with a teacher and books to read and a structured curriculum which in many cases is not applicable or relevant to their life style.

5.3 The Differential Retention Rates of Boys and Girls in Education

The results of the study show that retention rates for years under study were the highest in urban category followed by semi urban and lastly rural category. However, although retention in rural category was the lowest, this category showed an upward trend.

The retention results in urban category matches well with urban category characteristics and the standard of living of the community from where the students come from. It is possible that the influence of education which parents have, influence retention on average for the urban category. Semi urban category has an enrolment of under 70 percent constantly. The rural category enrolment rates were low but have shown an upward trend from 46 percent in 2009 to 85 percent in 2012. This area need a follow up to find out reasons for this trend.

It has been noted that parents in the semi urban are basically farmers and their farms are small scale and actually farming is conducted in a traditional way where no

profits are realized. Worse still, the people cannot expand their farms due to government directives that the area is earmarked for a national park and already there is an investor who owns that land. If the land is not owned by an individual, one cannot develop the land and one refrains from developing it thus, one cannot settle to address other issues such as education or other basic amenities. A common characteristic among all categories is the fact that retention is better for boys than for girls. This trend reflects the gender relations and value held on boys by the communities. Girls are forced out of school to get married and actually, some never see the school door due to the fact that they are forced to get married after payment of dowry. Compounded to this situation, some girls' parents and the girl students see no value in the education provided due to hurdles one has to go through to attain it – for example walking long distances to school where there are wild animals and bandits. There are many challenges to girls. They cannot study at night due to lack of light, pressure to study to pass tests and the issue of inadequate food at school all challenge their stand on acquiring education. The punishments which are often imposed by teachers when a student makes a mistake also add to the demerits of education by students thus, some decide to totally abscond from school because school to some of them is an inconvenience to life.

5.3.1 Parents and Girls Reservation About Education

To many parents, formal education poses risks to their children due to long distances in walking, risk of being abducted at school or on the way to school and the risk of not getting a husband to marry due to being over age or over educated. Parents on the other hand view school as alien centers that do not contribute to the pastoral way of

life. They believe that such facilities will at the end alienate their children and their society (SCF (2000:15).

Some parents have reservations on girls retention in school. Some parents believe that an educated girl will not have a husband to marry. In fact these reservations were also observed in Somali pastoralists (Abu Saad et al (1998). Some parents perceive school as a situation in which girls are dis educated. In fact the Karamajong in Uganda have reservation for girls education as indicated by Owing (1999). Where the indicate that girls are escorted to school by mothers so as to ensure safety and security.

The status which society gives women are also a concern on girls access to education and retention. The Rabaris of India see women as the carriers of their culture and society depends on them to carrying on the society. Due to this strong role, Rabaris have very strong reservations over girls schooling (Dyre & Choksi (1999(b): 189). In northern Kenya among the Samburu, the mothers escorted girls to attend the out of school programme in order to provide security on the way and ensure that what is taught at school did not in any way interfere with their culture (MOEST, 1999:10).

5.3.2 Factors Influencing the Retention of Girls in School

Retention is normally influenced by motivation, the environment, teaching and learning environment, teacher's motivation, distances to school and culture. Different authors who studied pastoralists life observed several issues connected to retention and attrition. Their findings have been mentioned in the earlier sections. Kratli

(2001) Engdasew (2011) and Bishop (2006) studies indicate the scattered and sparsely population pattern which makes education provision difficult to organize and expensive to manage. Constant migration triggers a tendency of drop outs for children attending school due to the fact that pastoralists move with their children and animals. Migration may involve months and this has effect in children. The students affected are forced by circumstances to leave school. For the lucky ones, they may remain behind in some “bomas” which did not opt to migrate. However, although children are raised communally, parental guidance is necessary. Other factors which influence girls attendance include school fees and other contributions needed in school for buying books. In fact the issue of fees as a cause of parents stress is also reported among the Somalis (SCF (2000:6).

Poverty among parents mentioned in different reports puts them off from paying for school requirements and thus, such parents withdraw their children from school. Sometimes, children who miss basic facilities feel inferior and frustrated among their fellow students due to their parents inability to pay for uniforms and food. Inability of parents to contribute such due to poverty often cause some schools to close early due to inability for parents to contribute cash for schools to buy food. Lack of meals in schools especially during dry seasons discourage students to remain in school due to hunger and thirst. Fortunately, some NGOs in the area have seen the importance of supporting girls education. Women Pastoralists Council, ERETO and EMUSOI are very dynamic in supporting girls education. In fact these organization have educated many girls. Women Pastoralist Council have educated more than 70 girls. EMUSOI has educated more than 1000 Maasai children.

5.3.3 The Teachers Role in Influencing Retention of Girls in Schools

Staff motivation is a factor which Kratli (2001) Engdasew (2011) and Bishop (2006) have explained clearly on education provision. An unmotivated teacher cannot motivate students to learn and in most pastoralists areas, teachers live a difficult life whereby their salaries are not paid on time and sometimes they have to follow their own salaries at their own expense in town. Sometimes, when they go to towns to collect their salaries, they face bandits who steal all their belongings including the salaries they collected. As if it is not enough, in most cases, some teachers borrow money to stay in lodges while waiting to be paid (Personal testimonial of a victim 2012). The lodges expenses sometimes are more than their salaries and this situation causes frustration to teachers forcing some of them to abscond for good to avoid conflict caused by the people who landed them money. This causes acute shortage of teachers and this affects implementation and completion of the long syllabuses. The anxiety among students cause some of the students to leave school because they see no future in passing their exams (Mbilinyi (1991).

As a results of following up their salaries, absenteeism of teachers is high for long periods and this cause some students to lose morale in remaining in school because there is nothing learnt due to absenteeism of teachers on the other hand, due to many days lost due to absenteeism of teaching teachers upon return to school rush through the syllabus by dictating notes or copying notes to children. This is a wrong way of teaching (Mbilinyi et al (1991). Some students find it more logical to abscond from school to help their families on home chores or taking care of animals or for the case

of boys, go and roam with other young warriors (Ilmuran) in the plains and some move to towns to search for work.

The teachers seem to be frustrated and demotivated due to lack of school houses, and have to pay rents in the school vicinity, lack of teaching materials, lack of libraries where teachers and students can make reference or do homework. Students, on the other hand, have no adequate hygienic facilities in their schools girls students are work affected when there is no water in school. Lack of basic amenities in school and mismanagement has also been observed among the schools in Turkana pastoralists in Kenya (MOEST 1999). Bishop (2006) raised the same issues in the study on student retention in school where it was noted that retention was an issue which affected learning centres. It was argued that learning centres were well stocked by resources but students did not attend lessons, and if they attended, their attendance was very poor due to the fact that girl students were forced to get married early and thus have complex responsibilities which forced them to remain at home. Bishop (2006) also indicated that boys attendance was poor due to the fact that once the boy was circumcised, one becomes a warrior, and in many cases, warriors do not want to be overburdened by other activities. They are free warriors who spend most of their time roaming with other colleagues in “*manyatas*”.

The findings from Bishop (2006) further indicated that poor school attendance was attributable to a lack of motivation among teachers, and this situation was made worse by the fact that school inspectors rarely visited the schools for inspections. School inspection helps to enforce education regulations. Inspection ensures

enforcement and compliance. Lack of compliance and enforcement results in teacher's absenteeism, a fact which discouraged, parents, and this forces students to abscond from school because nobody seriously takes stock on what was happening in the school.

These issues were compounded by the fact that some teachers were not indigenous, thus they did not help the pupils as expected. Teachers may offer advice but the advice may not be relevant to the culture of the student. This phenomenon has also been observed in Kenya among the pastoralists (MOEST 1999). Pupils appreciated teachers from their tribes and clans.

5.3.4 The Community Role in the Retention of Girls Students in School

The focus group discussion members unveiled several issues on student retention in school. One member clearly spelt out that the children have no say on what parents decide on their lives. Once parents decide that a girl must get married, there is no debate. It does not matter whether the girl is in Form One or Form Four. It does not matter whether examinations are too close by and thereafter the education cycle will soon be completed for one to be free. Sometimes mothers try to support their girl children in defending their wishes to remain in school and not to get married. However, one member commented that experience suggest that those mothers who supported their girl children were beaten by their husbands to an extent that some had to remain in bed for treatment of the wounds. In fact, some of the women were forced to go back to their parents' home supposedly to be taught good respect for a husband for arguing with a husband is tantamount to insubordination.

This is embarrassing to women and this silences them and forces some women to remain quiet. If women in any case decide to help their daughters, they have to do it secretly and preferably using a close friend or an elderly aunt. In this style, gender violence contributes to girls low enrolment and retention in school. This is because women cannot openly and effectively support their girls access to school. On the other hand, girls get scared of involving their mothers in problems which they do not deserve. Another member of the focused group discussion contributing to the issue of retention mentioned that the rites of passage, especially circumcision is an issue which contributes to low retention of girls in school. The member clearly stated that once a girl undergoes the rites of passage, the parents take extra efforts to protect her from being sexually harassed. In some pastoralists communities, the event is a symbol of maturity and bravery and of high dignity. During recuperation, the girl is often taken care by the in laws who make sure that she really eats well to look pretty and healthy and once she has recuperated, she is ready for marriage. Since the girl is prepared ready for marriage, it is not easy for her parents to let her go back to school for fear of the girl being abducted or taken by someone else after dowry has been paid. Parents find any reason to convince the education authorities that the girl is dead or has moved out of the vicinity of school and thus cannot return back.

Another member of the group mentioned that the vacancies left by the Maasai girls are often filled by the headmasters who bring in children from outside the community to fill in the vacancies. Corruption on the enforcement of education regulations on compulsory enrolment and attendance is high. Parents bribe

authorities, and communities do not have power to raise the issue with bribed authorities. This situation is also observed among Kenya pastoralists (SCF, 2000).

Another member of the focus group furthermore explained that, those girls who are brought in to fill the vacancies use the names of those girls who have dropped out of school. This situation makes it difficult for any one monitoring attendance to discover the problem. This also raises concerns on the cohorts of students. Reliability of data on real students is a concern which need follow up. It is complicated to note that in a class where one is supposed to find Maasai children only, one finds that more than half of the class girls are non Maasai.

This situation further engraves the Maasai children access to education situation in a sense that facilities and infrastructure in schools is provided for them but unfortunately they do not take advantage of the situation. This may also give false impression on Maasai education data in a sense that some of the students are assumed to be Maasai but are not Maasai and the authorities do not reveal the truth. On the other hand Maasai parents do not rally for this agenda because, in fact, they do not want their children particularly girls to attend school. This is a complicated situation because well wishers to Maasai children volunteer resources for Maasai but resources are not benefited by Maasai. This means that Maasai children are used for getting financial and material resources but they do not benefit the resources effectively. In Nyerere terms, this could be termed as “Unyonyaji” of Maasai.

An issue which was expressed by all members in the focused group discussion was pregnancy before girls got married. Members expressed the fact that it is extremely embarrassing to parents, relatives and to the whole community when a girl becomes pregnant before she is married. If a girl becomes pregnant and she was already engaged, all relatives are forced to contribute cattle or whatever is required by the suitor's parents to repay what was already paid as dowry. Situations like these are rare but very embarrassing and this is one of the strong reasons which make parents shun away from allowing a girl who has reached puberty to remain in school. The rites of passage and keeping a girl out of school is thus a strategy to keep the dignity of the family and guaranteed marriage thus avoiding shame to the girl, parents, and the whole clan.

As indicated by other authors and the researchers, in the earlier sections, it is obvious that the culture issue is central to many activities which take place in the community. The rites of passage and dowry price, are more of importance to communities than formal education provided to them by the government and other stakeholders. Although retention as observed in the data is not so bad as it is assumed, definitely typical rural societies value what they have and what they are used to compared to what is brought to them. Remaining at home and helping in home chores and raising the family makes more sense than remaining in school where teachers absenteeism is high, punishment is common, motivation is low, possibilities of harassment is high from boys and teachers in school and basic facilities like availability of water in toilets are issues. This situation is made more complicated by lack of parents, traditional and local leaders interest in what is going on in schools.

Worse still, there is no close collaboration between the education providers, the communities and law enforcement organs on education provision. If problems occur in enforcement of Education Act 1975 and its regulations, there is not much interest in making follow up on such cases in the courts. Maasai believe in discussing issues in families rather than going to courts. When these discussions are made in the family level, sometimes, rights are violated for the sake of peace and harmony. Retention can only be maintained when there is good collaboration between communities, and especially the traditional leaders, the parents, and the teachers. Education provision in this case has to be a tripartite affair where all parties play their part in monitoring compliance and enforcement. The education provider must ensure as best as it is possible to provide relevant curriculum, good learning and teaching environment, motivate teachers and to make sure that the students are helped to set goals for their lives. The provider must also try to follow up enforcement and compliance of education rules and regulations in schools. Without girls being helped to set goals in life, it would be difficult for them to struggle and persevere the hurdles they face in school and at home.

On this basis, there is a dire need for the provider of education to find a way of mobilizing and sensitizing pastoralist communities to shun away from negative factors which hinder girls from accessing secondary education. Education provided must be relevant and able to bring positive change to society without totally upsetting what is in place. There is a dire need to prepare specific curriculum for specific groups. By doing this, the specific people will have the pride to learn what is relevant

and that their efforts and skills will be recognized, valued and used. Maintenance of human pride and recognition is prime in the process of education provision.

5.4 Differential Completion Rates for Boys and Girls

Data in the study indicated that, in all categories in the years under study, completion rate for girls was constantly under 50 percent. The data clearly indicate that completion rates for girls overall is an issue. No category in any year under discussion showed girls completion rates reaching 50 percent. The study results pose a concern. Some researchers have done studies on this issue in other countries for example. For example, Holland (1996) conducted a study among Kenyan Maasai and found out that culture forces girls to get married early and so forces them to leave school. This concern has been raised in the *Daily News* of July 19-25 – 2012 page 2 and Thursday 21-27 – 2012. The papers wrote on the plight of girls who loved to continue with education but due to strong parental pressure of wanting them to get married, the girls ran away from home seeking for Samaritans to assist them to take action for them to be able to continue with studies. This reinforces the findings in this study which showed that girls wanted to get out the family bondage and pursue further studies.

Writing on the issue of girls dropping out of school, Kratli (2001) found that girls drop out is associated with responsibilities which face them in their communities. In many communities, women are reproducers, producers and care takers of the families and due to this high value, communities carefully protect girls against risks from external interference (Mbilinyi, 1991). It has also been found out that some parents

do not support boarding school for their girls because, boarding schools keep girls away from parents for so long and this scares the parents on the notion that their daughters might be abducted while at school. Parents are also negative on boarding schools for fear of getting new suitors who are non Maasai.

This situation has also been observed in Uganda among the Karamajong (Owing, 1999); and in Kenya among the Samburu and Turkana (MOEST, 1999) and among the Rabaris of Kutch in India (Dyre and Choksi, 1997 (b)). The low level of parents education, their appreciation of education being low, influences retention in school. Parents and children fear that the education provided in school might up roots children from their culture. Lack of interest in education and poor perception of the importance of education by parents often cause parents to make choices of which gender should be sent to school. Given the dowry issue and low image of women in society, and the fact that a girl would be married to another family, leaves parents at crossroads on decisions. Girls usually are retained at home to help house chores and this situation has been observed as well in Uganda among the Karamajong, India with the Rabaris, and in Senegal. It is quite pervasive.

Completion of an education cycle for pastoralists is also attributed by poverty of the parents. In some pastoral communities, poverty influences retention, particularly during dry seasons when many cattle die due to lack of grass, water and diseases associated to the situation. However, the issue of poverty is challenged by authorities such as Owing (1999) who laments on the artificial poverty of some pastoralists. The author wonders why pastoralists are called poor when some of them own over 1000

heads of cattle and yet they live like paupers. In case of extreme staunch conditions like this, it is possible that some children are forced to cut short their studies due to costs increase and parents unwillingness or inability to sell cattle to pay for the school costs due to the culture of overvaluing cattle. Increase in education costs is tantamount to some children leaving school for some parents will never sell cattle and in particular, to educate a girl.

The value pegged to education and employment have been found to be another factor for some pastoralist children not to complete the cycle of education. Due to hard life at home and in school, some children leave for town to search for employment and in many cases they get casual employment where they are employed as guards, errand boys, houseboys, or drivers. The incomes they get is too little to pay for many needed issues but at least, some are able to send money to replenish goats but not the cattle lost. The focus group discussion members also commented on the issue of poor completion rates by girls. One participant commented that some youths attend school but sometimes, food is not adequate in boarding or day schools. As a result of unavailability of food at school, youths leave school and some leave for good. School meals boost attendance and once the programmes are abandoned, performance dwindles and completion rates are equally affected.

Another member of the committee contributed on the issue of completion rates, as commented that some youths do not complete school due to the fact that some boys are above the age for the standard for their class and often time find it difficult to cope with life in school or classroom due to being too old to be in school with

children. Due to frustration, such boys abscond from school but after some years, they re-appear again to complete their studies after realizing what they had missed and the need to recover what was lost. This situation often disturbs consistency in tracing completion of the cohorts. Some other issues identified include culture, poor infrastructure, poor teaching and learning materials, poor enrolment, education costs, and staff motivation as mentioned in earlier sections. In most of the discussions, student motivation has not come out clearly. Students find themselves in a situation where they are sent to school and fees are paid and life goes on. Students have not been put at the front where education access is concerned. Students are not prepared to set vision and goals for them to access education. The majority of the students come from communities in which the majority of the parents have little or primary education only. It is difficult to set goals something you do not know. A point of caution here is that, parents teach their children on the basic traditional knowledge, skills and attitudes using their informal education. Formal education does not stress much of these things due to its irrelevance on community life.

Students have no role models or mentors to counsel or guide them on what to aspire and what education can offer for them as individuals, community and the nation. To many students, going to school is a formality required by government and enforced by the local authorities in the communities. Students from some pastoralists groups have all what they need to have, they basically have food, security and recognition. Their communities are self sufficient and there are no strict rules as those in school. In sedentary communities, the youth compete to get education to enable them to compete to access the available cake such as good jobs in the government and private

sectors. The sedentary group depend on jobs for survival. The Maasai rely on their cattle for survival.

To be able to encourage pastoralist's children to be aggressive in pursuing education, moral support is necessary. There is thus a need to give them exposure to what is available outside their local environment. Therefore moral support and confidence creation can be promoted by organizing study tours to other schools outside their district, organize seminars, debates and bonanzas where students can meet other students and they compete and debate to promote confidence in speaking in public and trying to find a way whereby students from such communities can spend their holidays in other areas outside their locality to see how other people live and struggle to survive. Exposure for Maasai students is crucial. Most importantly, there is a dire need to reward students who perform well by organizing special tours for them to learn from other communities. Another way to increase retention and completion rates is to identify dedicated teachers preferably from the local communities who can try to be close to students so as to offer guidance and counseling to students on how to cope and accept change. It is indeed not easy to come from a traditional pastoralist home to a boarding school and expect to continue for four years without stress. The two communities are very different. Retention and completion can also be increased by involving the traditional/local leaders in planning, implementing and monitoring education development. There is no way a person from the district headquarters can be able to visit schools even twice a week given the financial situation where the districts are not allocated adequate funds. Even if the districts are given adequate funds, there is no way an officer from the district can visit all schools in a district

every month given the bad infrastructure which causes good strong cars to breakdown due to rocky hilly terrain in the area under study.

Paramount to all precautions taken to maintain high retention and completion rates, the teachers must be encouraged and motivated. In the situation where the country still depends on teachers as the sole sources of knowledge, we cannot afford to neglect them. Teacher's motivation and low morale has been mentioned by many pastoralists' and studies. (Kratli (2009), Malekela (1983), Bishop (2006) Engdasew (2011) Dewey in Court (1993). Not until Tanzania can use ICT for teaching, the teachers value will remain high and thus, efforts should be made by the education providers to address the teachers concerns. The country cannot afford to frustrate them if we need our nation to be educated. The country cannot afford to lose primary and secondary school teachers who are the national moulders of the education house foundation. Their frustration cause a back lash to society, a situation which is expensive to repair. Affirmative action is needed to motivate teachers if the "Big Results Now" is to be made a reality. Without motivated teachers the golden wish will take time to be a reality.

On the same vein, it is necessary to create a strong authority that can take teachers concerns on board and sort them out fast. A demotivated person can never motivate another demotivated party. Teachers indicate their frustration openly and their concerns are valid. It is not easy to remain in the hardship environment where one has to buy everything and yet the salary comes very late and sometimes to get it you have to go to the town or municipality to get it. In following the salary meant one has

to stay in the lodge for indefinite days waiting for the salary to be dished out. While staying in lodges, one has to borrow money and a vicious circle continues of demotivation and frustration. Something must be done not only for Maasai areas alone but to the whole system. It is necessary that the teachers status should be seriously taken aboard. They are a force to reckon with for they mould the future of the children of the nation. They deserve to have an organ that will handle their issues seriously and timely. Big results can be visible if the pilots know the direction they want to go and their compass has been set properly and the plane has adequate fuel to reach the destiny.

5.5 Differential Pass Rates of Girls and Boys

The study findings indicated a very poor trend of passing rates among boys and girls, but especially girls. Overall, the data results indicate that pass rates were very low, and that in years under the study, first and second divisions were rare. The majority of the students are in fourth and zero division. This means that poor results discourage parents and students to support existing education system. The data also indicate that, overall, girls more than boys scored lowest grades or totally failed.

One may wonder why this situation exists and why parents still send their children to such schools. There must be basic reasons for such mass failures in the area. In the background of this chapter, it was clearly indicated that the majority of the parents lacked education and if they have education, a good number of them have primary education. It was also clearly indicated that the parents in the sample area were basically peasant farmers or herders. Observation in the study area showed that the

farms were small and traditional methods of farming were used which do not yield many crops for sale. This means that parents contribution for improving education is little.

The pass rates of students depend on the role of the education provider, the teachers in school, the environment and students themselves. Nyerere (1982) argued on the importance of mode of education by arguing that not all education can bring about liberation and success. Nyerere (1982) argued that liberating education is the education which is relevant and applicable to the community. The education must address the challenges which exist in the community and it must be responsive to the role of the learners in the pastoralist productive system. The education provided must address, regenerate and promote knowledge, skills and values in the particular community. The provided education must allow freedom for the learner to learn freely so as to discover new knowledge and skills which will help the learner to be able to contribute his knowledge to the community in solving the challenges. Education must help the learner to develop critical mind in an attempt to discover new knowledge to address existing challenges in the community. Bearing in mind Dewey pedagogical creed (Cross (1963), Brunner (1966) and Nyerere (1982) and looking at Tanzania mode of education delivery and circumstances surrounding education, there is no surprise for the constant poor exam results in schools in the sample area. This situation tempts one not to blame communities low level of education, rather blame the inefficient provision of education by the provider and other stakeholders.

Starting with the role of the school and teachers, Dewey creed had special expectations of the school which included:-

- i. Provide attractive basic activities for the child to be able to compensate them for the loss of time they missed at home;
- ii. That school must reflect wider society through the kind of activities selected by psychological consideration of their reality and purpose for children.
- iii. School must offer challenges to pupils to think and experiment with individual tasks that one performed in accomplishment of group purpose.
- iv. School should encourage and foster group co-operation and group activity situation in which each pupil has an opportunity to argue, experiment and test for the benefit of the group as a whole, schools, and their teachers should endeavor to “teach not so much things as the meaning of things”, but they should teach logic and not “magic”.

The reality of the situations in the schools visited in this study do not really auger well with Dewey (Court, (1993) nor Brunner (1966) concept of teaching. Schools do not provide attractive activities to keep children busy to compensate for why they left their homes to study. Schools also do not reflect wider society through activities conducted in school. Unfortunately, schools also do not offer challenges to learners to think and experiment individual tasks for accomplishment of group purpose. Schools also do not foster group co-operation for students to argue, experiment and test the benefit of the whole group as a whole. The sentiments mentioned are not achieved by our schools partly due to lack of financial resources compounded by

lack of efficient monitoring of compliance and enforcement of existing laws and regulations.

Teachers who were involved in the study complained about the challenges they faced and this is manifested by the fact that some of them do not have time or the spirit to concentrate on guiding the students. Some teachers also do not have motivation to take time to prepare lessons or teaching aids to make the lessons attractive and capturing students concentration. Some teachers were extremely demotivated because they do not have adequate reference or textbooks to refer the students to. (Mbilinyi (1991). To complicate the issues, long syllabi and the teachers absenteeism, some teachers constantly have to rush in teaching to cover time and syllabus due to lost time during absenteeism of subject teachers. In rushing the students through the syllabus, the subject content is not well covered or understood by students and there is not time to do private tuition or referencing.

The rush in teaching often leads to copying notes and rote learning. Rote learning takes place due to the fact that teachers give notes to students and students have no adequate time to search for notes to increase their knowledge or develop critical thinking. Students concentrate on copying notes and the notes are the only knowledge they have whether the information is correct or not, what they have is all that is available. This situation has been noted in Malekela (1983) Mbilinyi (1991) just to cite a few.

Brunner's (1966) concept of spiral learning do not also work effectively in teaching in the existing situation. Teachers have no time to teach the subject from simple to

complex issues. Demotivation of teachers and time constraint due to long syllabus make some teachers to dictate notes from textbooks whether the students understand or not. The issue of the subject structure remains as an academic exercise but not on practice. Without handling the subject spirally, the subject concept is not understood and it is no wonder that when exams are given, the students have gaps in the knowledge they have because the subject was not taught stage by stage and thus, when it comes to answering essay questions, many students are left puzzled for, they do not have enough information or knowledge to enable them argue issues competently.

The language is also a bottleneck which complicates students arguments. English is taught as a subject and sometimes it is not emphasized as a means which can aid language fluency and competence in arguing facts or presenting what they know. The language issue has been sighted in many studies (Olekambainei, 1977).

Inadequate electricity in schools is another factor which possibly cause failure among students. Observation showed that the TANESCO electricity is not available in all schools visited. Generators and solar energy is what is used. Due to distances to town, and sometimes also due to lack of money, the generators cannot be operated. This has an effect on private study for students during the evening and night. Complimentary to this issue, kerosene is not available in rural areas and if it is available, it is very rare to get it and it is expensive. This situation puts the students at crossroads because they cannot study privately. In the earlier section in the background of the students parents, it was noted that many parents in the sample area

were not rich, and a good number of them had only primary or no education at all. Given the education level and poverty, it is possible that parents are not able to complement school efforts in buying books for their children or make contributions for schools to buy basic reference or textbook.

Malekela (1983) views on rich parents influencing education of their children hold water in this case. Poverty indeed hits in all fronts. Looking at the provider of education contribution on poor exam results in the sample area, one discover that the education provider have let down the process of education provision in the following ways; schools have no libraries due to lack of money, The Ministry of Education and Vocational Training budget is not adequate to stock all the school libraries, and there is no deliberate move to favour the disadvantaged groups like the pastoralists and other disadvantaged groups in the country. Buying books is an issue but worse still there are no financial resources to build libraries. Observation in schools indicated that there are no formal libraries in schools. Indeed, the hardships at home and in school, leave the students defeated psychologically and academically. Students leave home to school because a school is an institution where local knowledge and new knowledge is blended to bring changes. This notion which was advanced by Dewey (Court 1993) do not work successfully in such a situation. Learning by doing (practical) is an important mode of learning which makes knowledge to be concretized within the learners. Unfortunately practical lessons are not conducted due to lack of finances to buy materials to conduct the experiments or do practical work.

It is unfortunate that what we have in the curriculum cannot really be achieved due to lack of co-ordination between the Institute of Education and the National Examination Council (Mbilinyi, 1991). The National Examination Council sets exams assuming that all schools manage to cover the syllabus by the end of the year. Where schools inspectors cannot visit schools regularly, it would almost be impossible for National Examination Council to know the reality on the ground. This situation complicates issues and leaves parents and communities where students come from at crossroads on who is accountable for constant mass failures in form four for many years in the sample study area.

In concluding on the pass rate issue, there is a dire need to review both curriculum offered and the examination setting system. While students in urban areas can seize the opportunities of existing public and school libraries, private tuition and affording to buy reference and textbooks, students in the majority of rural areas cannot do so due to environmental and structural issues. Nyerere (1999) clearly argued that, we all are able to compete honourably to access education, and that those who cannot access education, will end up to be servants for those who have education. The situation is already visible, given the mass failure results in the sample areas for four years continuously. Worse still, girls were the worst affected for their performance was constantly lower than that of boys. This means that EFA, (1990) Beijing resolutions (1995) Convention on the Rights of the Child, The Millenium Development Goals (2000) and other resolutions ratified by the Nations cannot be achieved effectively due to what is on the ground.

Given the odds surrounding students in the pastoralists areas, and in particular, students in the sample area, it is difficult to struggle to pass exams in a sense that education system is not responsive to pastoral lifestyles. The education provided is also not responsive to the child role in the pastoral productive system, education is provided as an alternative to pastoralism thus, alienate children from their traditional way of life which provides all needed knowledge, skills, values and security. The provided education also confine children to a fixed, classroom depending on the teachers who provide it rather than the community in its own modes of providing it. The low pass rates are great disincentive to communities to send their children to school. In fact this situation defeats the EFA (1990) consensus.

5.6 Selection for Further Education and Training

Selection for further education and other institutions of learning is done by the Ministry of Education and Vocational Training. In normal circumstances, selection to such institutions depend on vacancies available, subject combinations and vacancies available in other institutions of training. In ordinary conditions, students who are eligible for selection are those who have attained the required good marks in subjects which are required for the combination. The pass rates for the study area were so low in all years and for all categories in the study area. The selection reflected the pass rates, an issue which has been discussed earlier in the pass rates section. The selection is just a natural outcome of the whole process from parent's education and occupation background, enrolments, retention, completion and pass rates. The results are the fruits of the whole process and a result of all the factors

involved in the process of schooling affecting girl's access to secondary school education.

The net effect is that the parents and students are discouraged by the education system which wastes children time. Parents on the other hand get discouraged by the education which takes away their children keeps them in school and denying them child labour and at the end, children are no better than when they started school. Worse still, the children who wasted four years in school upon return to the village are not better than those who never went to school. The ambition of sending children to school by parents, and the sacrifices which parents make to send the children to school are totally frustrated. The frustration faced by the parents is also noted in a survey conducted in northern Kenya nomads (MOEST 1999:17).

5.7 The Importance Attached to Education by Maasai Children

The findings indicate the following as the importance of education; to get better pay, to get better life, to be recognized, to get a good partner, to get new friends and to get out of the village life. These factors were grouped into economic and social factors. The social reasons include, to be recognized, to get a good partner, to get new friends and to get out of village life. Getting better pay may influence all other factors. In fact looking at the ranking summary, in all factors, getting better pay was ranked highest by girls in the rural category scoring 94 percent, secondly ranked by boys in semi urban category ranking 64 percent and ranked third by 52 percent from boys from the urban category.

The second highest ranked importance is to *get better life* which was ranked 63 percent by boys in semi urban and secondly, 53 percent by girls in urban category.

Third ranked importance 52 percent by girls in the rural areas. The third ranked importance is to be recognized. This factor was ranked 66 percent by boys in semi urban category, 62 percent by girls in the rural category and 52 percent by girls in the urban category. Other issues of importance to education included to get new partner, to make new friends and to get out of village life.

Several authors and writers have written on the importance of education to communities. Nyerere (1982) writing on education argued that education is important because it makes one aware of his potential as a human being as well as making one positive in enhancing relationship with oneself, his neighbours and environment. In the same book education was viewed as a tool for liberation and bringing about development. However, Nyerere (1982) argued that the mode of education provision matters in determining its potential. It is possible that the students in the study area did not really know the importance of education apart from the fact that once you get it and afterwards, one gets good pay. The methodology of teaching, the curriculum and the quality of teachers who deliver the education matters on the impact of education delivered to learners. Nyerere (1982), argued that the liberating potential should be evident in its mode or style of delivery. The mode of delivery must be a liberating one and education must instill in the people the desire for change and confidence that change is possible. Education must also help people to work out their own self conceived kind of victory and accomplishment. For Nyerere (1982) liberation was freedom from constraints of culture, dependency and exploitation. Liberating education is designed to help people become critical, active, free and responsible members of society whose education is not offered in order to maintain

the status quo by imposing on them values and culture of the dominating class. Education is for creating self confidence and being self reliant. Education makes one free from life challenges. Education provided ought to bring about change for the betterment of the community in tackling the issues of poverty, disease and hunger.

Wilhite and Jaja (2011) writing on the significance of education, clearly spelt out that education does not only reduce poverty, increase human development, promote social inclusion and the job prospects of individual learners, but the education provided must influence socio-economic performance of nations experiencing the impact of globalization. Education has an effect in making people able to improve their health through reducing fertility, promoting the struggle for lasting peace in the community, reducing poverty and maintaining sustainable development, transforming societies by breaking the generational cycle of poverty and serves as a key to a nation's development and prosperity.

With all the advantages mentioned, the author laments that education impact have not been felt well due to the fact that reforms have been carried out in the context of either market liberalization or decentralization without development of adequate knowledge for the learners. It can be further argued that the consequences for welfare of the market based policy are visible/seen in the impact of long term sustainable efforts by governments and international aid givers on development. According to Wilhite and Jaja (2011) the current education provided has led to greater inequality and poverty that are part of larger socio economic problems among the nations.

Kratli (2001), writing on education provision to nomadic pastoralists, argued that education was a fundamental right and a means of empowerment on the individual. The author argued that education should trigger cementation, modernization and should generate rational political unity and should enhance life and survival. For education to be useful and meaningful to pastoralist/nomads, the author argued that education must be relevant to nomadic culture at all levels in their principles and goals, in their explanatory paradigms, their solutions and implementation and in their approach to evaluation. The author however lamented that to date, education has had a very broad goal of fulfillment of all individuals as human beings and a very narrow view of the structure and content of the service and that the current education broad goal should be reversed and that there should be a broader view and focused goals. The author further argues that policies should expand the view from statistics and classroom to education as a broad phenomenon.

Kratli (2001) insisted that education for nomads should be flexible, multifaceted and focused enough to target specific structural problems such as social and economic marginalization, lack of political representation or coping and interacting successfully with the new challenges caused by globalization. Kratli (2001) views are the same as those of Nyerere (1982) who argued that education must help the learners to bring about change. It must help the learners to solve problems or challenges facing them where they are. Education provision must consider access to it by all gender to be meaningful.

Pietila and Vickers (1994) writing on *Making the Women Matter*, specifically on women development, argued that development will become more human and reflect essential human needs better if the feminine perspective is taken as a guiding principle. Pietila and Vickers (1994) reiterated the fact that bringing the perspective into development theories and economies planning and policies will bring development back to its legitimate aim of “the wellbeing of human race, neither more nor less”. Pietila and Vickers (1994) further argued that, it is only by changing education that the role of women in society can be changed and that the interests of women are interest of human beings, of children and of the whole human family including men. This view stresses the fact that education importance cannot be realized unless women are given that education for them to stir change. Women role is crucial because they are producers, reproducers and custodians of their communities.

Women feel the brunt of the problems/challenges facing their communities. Maasai girls somehow are denied the education by the strong culture which forces them to get married before they realize the importance of education. The dowry and the importance put on cattle force parents to remove children from school to take care of cattle instead of going to school. The image of the women in Maasai culture to some extent deny girls effective access to education. Focus group discussion members had different views on the importance of education to Maasai children and particularly girls. The women involved in the discussion argued that, development of the Maasai people and pastoralists at large will not be realized unless women are fully involved in planning and implementing education policies for their children. They argued that

what is taught (curriculum) should not be totally foreign but have elements of the community values if that education is meant to bring about change in their communities. One member argued that when a man marries, he has to teach his wife everything about his family to enable the wife to settle well in his family and not vice versa.

The member argued that education is often provided like a new wife coming to a new family and forcing the new family to follow what the new wife wants. This is not proper. This style is considered as an insult to the husband family. If this can be seen as an insult, how about the way the education providers often force local children to go and remain in school without parents knowing what is taught? Worse still, sometimes there is nothing much being learnt in school, some schools have no adequate teachers, lack learning and teaching materials, no adequate learning facilities such as desks, chairs and toilets etc. The member further argued that some schools do not have parents meetings to help solicit parents support and recognition of what is going on in the schools. Parents sometimes do not even know who is teaching their children. Sometimes, parents are not involved in thinking of ways to improve enrolment or retention of children in school in their communities. The fact that education provided does not have much importance to the Maasai was further elaborated by a traditional leader by arguing that education is good because, one is made able to read, write and do some counting. For secondary students, education adds knowledge on important issues in the world. However, the member added that, the majority of the schools are not able to provide education as per set goals because the conditions in schools are below expectation of the communities. Teachers,

absenteeism is high, district authorities rarely visit schools, and students are given too much freedom for themselves due to the fact that teachers are few and supervision is little. Students learn bad habits and manners for the same reasons. The member further argued that, students often run away from school because the food provided is different from what they are used to and sometimes food is not provided.

Another member of the group argued that education was very important for the pastoralists, for it makes one aware of many things around. Education enables one to plan the family issues, how to keep records of the family, how to speak with other people especially tourists coming to their area. The member however argued that education can be useful and meaningful if the important things like animal keeping, agriculture and trade could be stressed in school. The member further argued that as it is currently, what is taught in school has no direction and not relevant to the communities, thus making the communities not to value the education provided in school. The members of the focused group discussion considered, that currently schools are “Vijiwe” where students waste time to grow then later on when they mature, they go back to the traditional life which others have failed to maintain. This means that education provided in the schools do not add value to society neither does it help learners to bring about change.

After capturing views from different researchers and authors, focused group discussion members, traditional and local people, what came out clearly is that education is important for development but that education can only be important if it addresses the human being needs and that, the same education must be relevant and necessary for one to be able to accept change and be part of that change. Education

must also enable the learner to bring about change in his life and to the community. Pastoralists communities face challenges of poverty, ignorance and disease.

Although the pastoralists communities have survived for generations relying on the traditions methods of survival, for them to realize the importance of formal education, the education provided should bring improved changes in the quality of what was on the ground. Currently, many pastoralists do not see the importance of education provided in school because, by tradition the Maasai have had a strong system of developing, nurturing and mentoring its members to take their roles in the society. Each age group and set knows its role in society and one struggles to maintain the status quo of what is on the ground. Currently, the roles of the provider offices are not adhered to due to corruption which has grown rampantly.

The informal education provided by Maasai was provided stage by stage depending on the age set system. The traditional education provided knowledge, skills and values to enable one to sustain, protect and bring about change in the society. The provided knowledge, skills and values are not provided in classrooms like what is being done by formal education. Knowledge, skills and values were acquired throughout life by one observing and imitating what was done stage by stage in life. Special knowledge, skills and values were provided on special occasions by special people for a specific purpose. Not everybody was allowed to provide that education. Specifically, Maasai traditional education aimed at teaching the learner about his people, family numbers, animals, change in life stages, environmental changes and

how to cope with environmental changes by shifting seasonally or permanently in search of grass and water for their animals.

To Maasai, their education is for survival and coping with life challenges. Those who excelled in society issues were recognized and made leaders to counsel and guide others. They were given symbolic authority which made their community to recognize and respect them. Everybody in the community was a learner and participated in regenerating what was valued by the community. Everybody was a custodian of the community survival. The Maasai informal education is almost concurrent to Bunner (1966), and Dewey Creed (Court (1993). Knowledge is imparted systematically from the known to the unknown.

Different from the informal traditional Maasai education, formal education which was brought to them has failed to develop everybody and make everybody participate in formulating, implementing and evaluating it. Formal education is provided in pockets and in isolation from society. The learners are forced out of the community and they learn what is not necessarily of value to the community for change. This situation is complicated by lack of adequate financial and human resources from the education providers or community. The community willingness to contribute towards formal education is minimal due to the fact that the provided formal education, does not effectively address challenges facing the society neither does it reinforce existing local knowledge, skills and values. This is a national challenge.

The providers of education have not been able to effectively provide ideal environment for learning and teaching and learning materials, providing good and adequate boarding facilities and hostels and sending school inspectors occasionally to inspect what is happening in schools. As a result of these shortcomings, schools are not seen as attractive centers of learning but are seen as centres for keeping children to grow or centres where after completion children are lost into urban centres where they ultimately lose the traditional values and the tribal pride/dignity. Children in such circumstance are considered lost. Somehow for those who disappear into towns and cities and are able to earn a living and their contribution in their communities is recognized because they send money to buy livestock.

The above mentioned situation of education losing importance can be remedied by strengthening compliance in education policies and enforcement of same. Compliance and enforcement cannot be effective unless the traditional local leaders, the communities where the students come from and the students are fully involved in bringing about change in the traditional way of doing things. Changing mind set is necessary. Adequate resources for mobilization and sensitization is mandatory. Changing the mindset is not easy and it may involve a long process. However, with globalization and changes associated with it, there is no way Maasai can avoid the direction of the wind. We must all compete for education and change our perception on the importance of education. Maasai will have to be encouraged to move out of the concept of the “spear and cattle” to the concept of the “pen and paper” gradually while at the same time maintaining their dignity.

5.8 Barriers to Girl's Access to Education in the Maasai Communities

The findings indicated that the barriers which hinder girls access to education and in particular access to secondary education in Ngorongoro district include:- poverty, taking care of animals, nomadic way of life, home chores, poor quality of teacher and cultural aspects in the tribe. Data has also showed that, in score ranking, the barriers weight different from category to category but overall, poverty seem to have been spotted as an important barrier, followed by cultural aspects (FGM and Circumcision), care of animals, home chores and poor quality of teachers. The barriers can be grouped into five clusters i.e. economic social, educational, physical and political.

Literature on barriers that inhibit the progress of girls education indicate that there are several categories of barriers. Llyd (2011) as cited in Omari (2012) indicated the following categories of factors inhibiting girls access to education:

- (i) **Economic factors**, which include direct expenditures such as school fees and indirect expenses such as uniforms and travel as well as opportunity costs of not doing domestic chores.
- (ii) **Social cultural factors**, including restrictive religious and cultural views of female of the role of women, early marriage and premature pregnancy.
- (iii) **Educational factors** such as the paucity of female teachers, inappropriate curriculum and teaching methods, bias against girls, language of instruction, teacher absenteeism, low expectation of girl's achievements, and over age enrolments.

- (iv) **Physical factors** that include distance to school, lack of appropriate sanitation facilities, poor safety of girls in and around the school and to and from the school
- (v) **Political and institutional factors** such as the lack of commitment to improving girl's education, poor link between what is needed and what is offered, and weak accountability.

This analysis done by Omari (2012) summarizes well problems which exist in the provision of girls education. Kratli (2001) discussed extensively on the issue of poverty which relates to economic factors and the result of poverty in reducing the parents ability to survive and sending their children to school. Parents in poor communities find difficulties in giving financial support to their children to enable them excel or remain in school. Parents of this nature fail to buy text books or reference materials for their children in school. Sometimes paying school fees or buying uniform is an issue and thus, students in such a situation abandon school altogether due to lack of fees and uniform. Pastoralists are not necessarily the poorest of the poor when one looks at the number of animals they own, but the cultural issues related to value of cattle is the issue. To some Maasai, cattle cannot be sold unless on a very important event. Some Maasai believe that one cannot sell cattle to pay for school fees, an event which force children to leave home and stay away in school and their labour lost. Although poverty has been mentioned as a barrier to girls access to education, it is not really true that most of the Maasai are so poor as not to afford to pay related costs for the schooling of their children. Observations have showed that some Maasai families have many cattle but they cannot sell the cattle partly because

“cattle market” (minada) are far from communities and sometimes it is not safe for an individual alone to send his cows to the market for sale unless in a big group for fear of rustlers and wild animals. Sometimes it necessitates people to combine their cattle for sending them to the market. This factor is complicated because, not all people need money at the same time, thus it is the availability of cash which the major issue and not the poverty. It is true that due to drought and disease, many Maasai people have lost cattle and actually some have been left without cattle at all. In such a situation, it is true that poverty is an issue because there are no cattle as fallback position needed in the family. With such a situation, parents can hardly cope with life let alone paying fees or buying other necessary items for schooling. Poverty shatters confidence of both parents and children. When children lack fees and uniforms, they feel inferior and ultimately voluntarily abscond from school or decide to get married.

Bishop (2006) has also noted the problem of poverty and lack of access to cash for paying school costs in her research on policy and practice of educational services provision for pastoralists in Tanzania. The author argued that poverty facing some parents is obvious and such parents cannot buy basic needs let alone paying for education. The poverty issue is also raised in Participatory Living Standard Assessment (PLSA) carried in Mongolia by World Bank indicated that education provision requirements emerged as one key school stress and actually, education trigger impoverishment directly or indirectly to parents. Education presented households to improve their asset position (World Bank 2000).

Engdasew (2011) stresses on the issue of poverty in Ethiopian pastoralists by arguing that pastoralists do not benefit much from their livestock production because of lack of control over the terms of exchange within the system which leaves them vulnerable to many crises particularly during dry seasons when livestock prices fall and the prices of cereal and other staple foods rise. The pastoralists' situation is made more complex by constant mobility in search of grass for their cattle and food for themselves. Taking care of animals is a barrier indicated as a hindrance for education access of girls to school. Maasai are pastoralists and they rely on children for taking care of animals. The Maasai tradition survives on structured age system and that children take care of animals and once they reach adulthood and initiated to adulthood, they become warriors and actually, do not concentrate any more on taking care of animals.

Boys normally take care of animals but in case there are no boys to take care of animals, girls take over. Sending children to school without an alternative source of labour is considered as a total disaster to some families. It means killing the survival wheel of food and wealth provision. This situation is also observed in UNICEF study in Somalia where it was noted that child labour is needed but sometimes, parents cannot afford that education due to poverty when their labour source is taken away (SCF 2000:15). Kratli (2001) reviewing of provision of education to pastoralists, observed that the barriers which this study has revealed include, poverty, the nomadic way of life, and child labour were common barriers to the education of girls. The author argued that more girls drop out of school more than boys due to the fact that girls get married to different households and thus paying for their education

is not a good investment. Parents do not prefer wasting resources on a girl. This factor is also associated with the girl status in a sense that since many men are uneducated in the community, it is considered not prudent to educate a girl for, her education will make her feel superior over her husband.

On this notion, the girl with education will not easily get a husband fasts a situation which scares some parents in the pastoralist communities. Girls at this stage are at a disadvantage in a sense that once a girl is married out of the pastoral community, the suitor to be will not bring in cattle as traditions demands. This factor forces some girls to drop out of school to avoid being married to a stranger who will not reinforce family cohesion.

School drop out is also associated with the complex roles women have in society. Women always work hard to feed and sustain their families. As mentioned earlier women are producers, reproducers and custodians of the community and thus, community ardently protect them against external interference Dyre and Choksi (1997) (b) 89) and Mbilinyi *et al* (1991). This means that girls are often forced to get married early and forced to leave school to avoid unplanned pregnancies which bring shame to the family. Communities force girls to get married early not only because they demand dowry but because parents want to maintain family dignity. Maintaining family dignity and care for girls have been observed as well in Uganda, Eritrea and India as well. It has also Uganda been observed that in some parents in nomadic tribes find it impossible to send their girls children to boarding schools and the mothers have to escort their girl children to school. Kratli (2009) study indicated the prevalence of irrelevant curriculum, and the type of teaching in schools which

also contribute to barriers for girl's access to schools. The Karamajong in Uganda, the Rabaris in India, Eritrean pastoralists and Senegal (Bedui) perceive school as a situation in which girls are dis-educated and that success at school means disrupting the culture of the people. Formal educations do not reflect or transmit from one generation to another the knowledge, skills and values of the learners. Most of what is taught is foreign and since women are the pillars of society, they are strictly protected from being polluted by foreign elements.

The focus group discussions clearly indicated that girls low access to education is caused by several factors which include, image of women in the society, poverty in the families, home chores for girls, culture of the rites of passage for boys and the over value of cattle. Members argued that many families were poor due to the fact that money was not available to purchase the basic needs, or paying for school fees, or communal activities. The community was so dependent on cattle to an extent that some families can stay a whole month without holding any cash at hand, and life goes on. The communities would like to have cash but they do not have anything to sell, apart from their animals. Selling animals for want of cash is an issue to some parents. Perhaps, it would be wise to convince pastoralists to sell old bulls and bank the money for use for emergencies as old bulls had no added value to them.

Due to lack of cash, it is difficult for parents to buy kerosene, which is needed for students to study at night. This means that girls in such communities cannot use the evenings and nights for studies. This implies that, revision will be low leading to poor performance often leading to demoralization of the students who decide to

abscond from school or decide to get married rather than remaining idle in school. To many headmasters this situation is an advantage for, such girls leave room for the headmasters to bring in children from their own relatives or friends to fill the vacancies.

Other participants on the other hand, argued on home chores for girls as an issue of concern. In rural areas and in particular pastoralist communities, there are no house girls or houseboys. In this case all the work is done by members of the family and specifically girl children. These are the school going group and thus, they are at risk of being prevented from constantly attending school. The irregular attendance, compounded by poor support from parents for them to attend schools put girl children at cross roads between schools, home, and to get married. For these girls who attend school, the load of home chores leaves them exhausted and by the time they reach school, they cannot concentrate. This leads to poor performance and consequently, may lead to girls giving up and voluntarily decide to leave school.

Participants commenting on factors hindering girls access to secondary education gave the following comment:

“Not many men have gone to school, why should girls go to school? Who will marry them when education has made them alienated from their culture? Why should girls be given a chance to consume their parent’s cattle through education when the same cattle can be used to pay dowry for the boy in the family? What value do education add to what our fathers have?”

These concerns are serious and reflect poor perception of education by the communities, and probably this perception is also a cause of the poor access of girls to secondary education.

After going through the literature concerning barriers to girls education and listening to different members of the community on the issue, it is clear that girls full access to secondary education depends on parents and students awareness of the importance of education, the culture which looks down upon women, and do not allow women a chance to lead, or own assets in the family. The available literature indicates that education access is open to all but, accessing it depends on the individual motivations to overcome the said barriers. To overcome them, one has to set goals and strategies to that effect. Unfortunately, to many pastoralists girls, there are no adequate qualified women to share their experiences, and how they can set their goals to overcome the challenges.

Global efforts such as EFA 1990, Beijing Conference 1995, Convention on the Rights of the Child, the Tanzania Constitution, Tanzania Education Act (1978), and regulations on compulsory enrolment and completion, all are very clear on equal rights for all genders. Notwithstanding all these global and local efforts, the participation of women in education is still low. As long as the indigenous communities do not see the value of education for women, no policy will ever succeed in making all girls access secondary education. With all the above, there is a consolation or a safety valve in that many female parents have now known the importance of education, particularly for women, and they stand firm in supporting their girl children indirectly, notwithstanding the challenges they face. Such parents become role models and mentors for the girls. Once you have a few aggressive role models from the Maasai community, there will be changes though it is time that will tell, rather than policies. Policies set direction but doers or implementers are the

communities. There is a dire need to raise their commitment, and involving them fully in all stages of education plans and implementation. Communities are not totally ignorant. They know what they want and where they want to go due to their organizational system. The problem is the providers of education who enforce what is not adequate or relevant for them to bring about change.

The literature and interviews showed that parent's awareness of the value of education made a difference for children access to education. The survey in this study tend to suggest that girls who have access to secondary education were from parents who had a minimum of primary education, and above. These parents had known the value of education and they whole heartedly supported their children, notwithstanding the gender of the child and the strong cultural hurdles around them.

The issues culture is and poverty are the strongest barriers to overcome. The barriers to girls access to education are many and complex. Lloy (2011) cited in Omari (2012) suggest that, it is not enough to address one of the factors alone. It is a combination which was needed. Thus Omari (2012) suggest that the combination of interventions needed, depending on the conditions of the country. The combinations which seem to have worked in other countries included the following:-

- (i) **Economic factors,** This implies giving financial incentives for girls or families, scholarships, free textbooks, financing for uniform and providing transport to school and providing meals at school. The cash transfer model of TASAF support may be worthwhile exploring;

- (ii) **Socio cultural factors** where changes are needed; locally to increase the value placed on the girl's education, and engagement of the community and religious leaders, recruiting more female teachers, tackling discrimination against girls, improving legal frameworks and ensuring their implementation;
- (iii) **Educational factors such as** using female teachers, improving curricula relevance, and assessment, using mother tongue in instruction, effective teaching instruction, boarding facilities, and catch up (tuition/remedial) programs for drop outs;
- (iv) **Fear of success or fear of failure:** Girls in some culture have the problem of fear of success in hard sciences such as physics and engineering due to their feminine values, and fear of failure in the soft sciences such as biology and chemistry due to competition with boys.
- (v) **Physical location of the school when far from home, you need,** separate water and sanitation for girls, dedicated girls safety programs, take measures to reduce violence against girls within and outside the school environment;
- (vi) **Political and institutional seating need** mobilizing communities to send their girls to school, strengthen knowledge and capacity of government officials regarding gender issues, and the importance of monitoring girls participation in schools, ensuring that monitoring and evaluation programs collect gender disaggregated data as well as socio economic information, and promoting the introduction of laws and policies that support girl's education.

We have a long way to go where girls access to education is concerned. However there is nothing impossible where there is commitment. Affirmative action is needed to help the disadvantaged groups. Short of affirmative action, Nyerere (1999) concerns on others being hewers of water for the educated ones will come true. Already, Nyerere (1999) concerns are being observed where Maasai boys are the might guards and girls sell beads.

5.9 Chapter Summary

The study results have indicated that students are enrolled in school but at the end of the cohort, the majority of them fail their examinations. The failure rate is high but more so for girls. Children are kept in school for four years and yet after the four years, the expected outcome is not achieved. Children leave school after four useless years. The years wasted are frustrating to parents because they have sacrificed four years of lack of child labour while at the same time the children leave school with very little knowledge, skills or attitudes about their communities. Parents as well as their children are frustrated.

Some parents like their children to access education, but there are no benefits gained. It is no wonder that some parents force their children out of school for schools have failed communities. Communities need education for liberating them from challenges they face in their communities. Children after completing the cohort find themselves jobless and not so useful to their communities.

For a situation like this, the global, regional and local efforts for education for all are a dream. There is a due need to revisit the idea of education for all whereby children

are enrolled in schools but come out as failures with no adequate knowledge, skills and attitudes to develop their communities. It is time that globally, regionally and locally the issue of education for all should be revisited to address quality for education.

CHAPTER SIX

6.0 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Summary of Findings

This chapter presents the summary of findings, conclusions, recommendations for practical actions and areas which need further research. The major issues investigated in this study centered on the five objectives of the study- namely, status of girls access to secondary education, secondly, retention and completion, thirdly, pass rates and grades, fourthly importance of education as seen by the students and community and lastly, the barriers to girls access to education compared to boys in the Maasai communities.

The collected data on the parents of the students showed that the parents were poor. The majority were herders, and some carry on small scale farming. It has also been clearly indicated that the majority of the parents had no education at all. Some parents had primary education, and a small proportion particularly in urban category of schools had secondary education. At all levels of education mentioned, more women than men had no education. It has also been clearly observed that probably due to poor participation in education, a few parents had formal employment. Most of the parents who had formal employment were mainly from the urban category of schools.

The study has shown that the enrolment of girls was not bad, as was close to national norms. Yet, in all schools, girls enrolment was lower, as compared to boys. Data in

the study has also showed that enrolment of girls in rural schools was the lowest. It was clear from the findings that major issues which affected education access by rank were poverty, culture, initiation of rites, early marriage, long distances to school, and harsh environment.

What has been noted in this study is that, notwithstanding all global and local policies on education for pastoralists, the gender disparity is clear in accessing education. This situation sends a message that no laws, rules or circulars can work effectively without addressing the culture of the people gravitating on way of life, the mindset of the people being fixed on what they know, what they believe in, and what makes them what they are. There is no nation or tribe that does not have an identity. The language, the dressing, the way of life are things which make one to be identified, and the Maasai are particular about that.

Pastoralists have their way of life and values. All pastoralists value cattle and they sell them at a cheap price particularly during dry seasons. The money they get is often not adequate to address their daily life let alone catering for school fees or other related costs. Worse still, the cash they often get do not really have much value to them because basic amenities are not available in their community setting. Seasonal migration do not provide conducive environment for building shops, hospitals or dips for their animals. The type of life they live results to low access to education for the school age children. This also affects enrolment, attendance to school, retention and completion rates. The constant seasonal migration also affects performance and selection to other levels.

6.2 Retention of Students over the School Cycle

It has been observed that retention is attributed by distances to school covered by students and the quality of education offered. The students get tired when they go to school and return home. During the time they go to school, they often face wild animals and bandits who attack or harass them. This situation cause students, and especially girls to give up and stay at home. Unavailability of school meals in schools sometimes cause students to abscond from school. The school environment is not conducive to make students like to remain in school. Schools have inadequate hygienic facilities, and learning materials. Toilets are inadequate and water is a rare commodity in many schools. The teachers in the schools are demotivated and absenteeism of teachers is common. Teaching methods used are not appealing to convince students to tolerate listening to teachers. Copy methods and dictation are common methods used in teaching.

6.3 Completion Rates Among Maasai Students

The study indicated that drop out rates were high, and thus completion rates were low. The completion rate is low probably due to low value pegged on education by parents, who in turn had low level of education. Low completion rate can also be attributed to the students and communities considering education as irrelevant, and not applicable to daily life of the community. The *rites of passage*, culture of early marriages, value pegged on cattle, and dowry or bride price, all influence completion rates. The low image of women in the society renders them voiceless and powerless in influencing development and in particular access of girls to education and staying for the whole circle.

6.4 Drop Out Rates Among Maasai Students

The study has indicated that drop outs are a result of many factors among which, are poverty. Other factors which contribute to drop out are lack of school meals, early pregnancies, heavy home chores particularly for girls, long distances to school which frustrate the students. Students get tired walking and by the time they reach school they are totally exhausted to be able to concentrate in class. Another issue which contribute to drop outs and in particular for girls is lack of support and counseling. Female teachers are not available in many schools and thus, female students do not have a place to run to for support or advice. Sometimes, their own mothers cannot help them due to the image and status which women hold in society.

6.5 Pass Rates Among Maasai Students

This is probably the anti climax in this study. The findings indicate that pass rates in all categories are poor. Total failures were quite common. Rarely did students get first division. Failure rates were more serious for girls than for boys. Urban category schools seemed to perform better than other schools. Failure rates were attributed by challenges at home, in school and in the community. At home, poverty contributes to low morale, poor environment to study, and lack of strong support are all strong challenges. At school learning environment is poor, reference or textbooks are not available, teachers are demotivated, hygienic conditions are poor. Worse still, no remedial lessons are available in schools. Schools are unable to provide adequate meals due to lack of cash. Teaching methodology is non conducive for challenging students brains. Lack of inspection of schools to detect weak areas which need urgent attention is also a factor which attributes to low pass rates.

6.6 Selection to Higher Levels of Education and Training

If education is to be valued at all, it should enable participants to access higher education. Pass marks are so low and mass failures are common. Very few students meet criteria to be selected for A Level studies, or joining other tertiary institutions. Selection reflects the end product from enrolment to exit. Here, when no one or only one student is selected, the message is clear. Why should one go on for secondary education? Girls, due to the unclear future after school, decide to get married earlier or drop out of school to help with the home chores. Boys on the other hand remain at home to marry or seek jobs in towns to make a living. Given the low level of education and lack of skills, they end up getting lowly paid jobs which do not really help them much. Their economic status or recognition remains a dream.

6.7 Importance Attached to Education in Maasai Culture

The students considered education important as a source of good pay, a chance to leave the village, to get better life, and to be recognized. On the other hand, communities considered education as a cause for taking away the community youths into towns in search of employment. Thus, the image of the Maasai being averse to modernity is starting to wane as education gets better image among them.

However, communities considered education as a big threat to their source of labour. Child labour is needed for herding cattle for boys and girls labour is needed for home chores. Education to some members of the community was also considered as irrelevant and not applicable to solving their daily lives and the future of the community. To the elders, education is considered as a source of dismantling the

pride and dignity of the community. The findings indicated that there is a generation gap between students who are for modern life while parents are for the traditional life.

6.8 Barriers to Girls Education in Maasai Culture

The study clearly indicated that the major barriers to girls education according to rank included: poverty in the community, *rites of passage*, and home chores. For boys, highest ranked barriers were poverty in the family, poor quality of teachers, and care for animals. In this sense, the Maasai boys and girls were not different from other school populations in the country.

6.9 Recommendations Based on the Findings

6.9.1 Recommendations for Policy Actions

(a) Girls Access to Secondary Education

In order to increase girls access to secondary education, there is need for deliberate affirmative action to be taken by the government, the communities and all stakeholders on doing the following:

- ii) Establish and expand boarding facilities (boarding schools and hostels)
- iii) Establish more secondary schools in the area to reduce distances to school
- iv) Mobilise and conscientise the communities on the importance of education for the girl child
- v) Revamp/revive adult education and MEMKWA as a way of educating the communities on the importance of education for development.

- vi) Establish incentive fund for bright girls.

(b) Retention Rates for the School Girls

In order to promote retention on among students, there is a dire need to take the following actions:-

- i) Campaigns should be conducted to promote permanent settlements by providing title deeds to communal land
- ii) Increase and enforce school meals programs in all schools
- iii) Revise curriculum so as to make it relevant and applicable to communities
- iv) Reconsider re introducing subject biases system so as to give room for students/communities choices
- v) Recruit female teachers in boarding schools/hostels

(c) Passing Rates at the End of Each Cohort Cycle

In order to promote pass rates at the end he cycle, given what was observed on the passing rates, there is need to:

- i) Take affirmative action to construct girls schools so as to give girls more vacancies for education access and room for girls to complete.
- ii) There is need to raise teachers morale by paying them on time as well as paying them special allowance for serving in difficult environment

- iii) There is need for the government to take affirmative action to revise the curriculum. Currently, the curriculum being used has lost legitimacy for the society- particularly disadvantaged groups.
- iv) The government should take affirmative action to improve the schools teaching and learning environment

(d) Selection to Higher Levels

In order to improve selection to higher levels there is need for the government to take affirmative action on:

- i) Selecting girls in disadvantaged groups to A level and other Tertiary institutions
- ii) Introducing and reinforcing guidance and counseling services in schools and particularly in girl schools
- iii) Introducing a special scholarship fund to sponsor bright girls from the disadvantaged areas. The fund should be monitored and controlled by the local communities leadership.

(e) Importance Attached to Education by Students and Communities

To raise awareness on the importance of education, there is need to:-

- i) Revise curriculum to suit the needs of the communities
- ii) Involve communities on what is going on in school to let them know the challenges faced by the students and teachers and their role in promoting education

- iii) Improve school environment by providing basic infrastructure needed.
- iv) Re introduce model schools where students can learn what is important for their community.

(f) Barriers to Girls Education

To reduce the challenges posed by the existing barriers, there is need to:-

- i) Conscientise and sensitizes communities on negative cultural elements which face women/girls
- ii) Encourage and assist communities to start enterprises which can provide them cash to cater for basic needs rather than relying on cattle alone as a source of wealth
- iii) Provide adequate basic facilities eg. toilets and water to avoid girls absconding from school during the special days in the month
- iv) Improve infrastructure in the areas to aid free movement in the areas so as to encourage trade development.

6.1.1 Recommendations for Further Studies

(a) Access to Secondary Education

The study showed that there are many NGOs doing work to assist the Maasai folk. However, it seems that some NGOs do not grow and the work does not show impact on communities. It was also clearly indicated in the study that many girls get married at a very early age. Poverty also seemed to be a strong barrier to girls access to education. On the above vein, there is need to do research on:-

- i) Why some NGOs do not make an impact in the Maasai areas
- ii) Why some parents believe strongly on early marriage for the girls.
- iii) What economic activities can be established and supported in order to increase cash to the communities so as to pay for basic social amenities.
- iv) What is the magnitude of the problem facing students who leave school without any skills?

(b) Retention Rates

Given the poor retention rates, there is need to conduct research on:-

- i) The pull and push factors in Maasai access to secondary schools
- ii) Dowry as a stumbling block to girls retention in secondary education

(c) Passing Rates

In order to attempt to bring about a paradigm shift in the current mass failures, there is need to do research on the following areas:-

- i) The teacher as a moulder of community advancement in disadvantaged areas.
- ii) The teaching methodology and impact on students pass rates
- iii) The schools environment and students motivation in studying in schools

(d) The Importance Attached to Education by both Students and Communities

There is need to conduct research on:-

- i) Why is formal education not popular among the communities with strong culture?
- ii) The approaches that can change Maasai mind set on their traditions without damaging their dignity.

(e) Girls Specific Barriers in Access to Education

- i) What economical projects can be introduce in the area in order to increase financial power (cash) to the communities and provide employment to youths who have completed school
- ii) Strategies to accelerate speed on local and traditional leaders to spearhead development in their communities.
- iii) Introducing school transport for student in the pastoralists.

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APPENDICES

APPENDIX 1: Focused Group Discussion Questions and Themes

(a) Preamble

Dear respondent,

- Thank you for agreeing to participate in this discussion.
- Please participate as freely as you can.
- There are no right or wrong answers. Please be as honest and truthful as you
- Your responses will be handled confidentially and as a group.
- You do not need to give details of your name.

(b) Guiding Questions for Focus Group Discussions.

1. It seems that boys and girls in Ngorongoro access secondary education equally. What are your views on this?
2. If there is a difference in enrolments, what are factors behind the situation? Do you think the situation can be rectified? How?
3. Do all students enrolled in school complete form IV? If not, why do they drop out of school?
4. What do you think are factors which makes some students able to complete the education cycle?
5. Do you often have parents meetings in school? If you do, what do you discuss when you meet?
6. Do you often discuss exam results in your schools? If so, what causes the school results to be what they are?
7. Do you know of girls or boys selected in your school to attend form five or any other tertiary institution?
8. Are you satisfied for the number selected? If not what do you think that can be done to improve the situation?
9. Do you think that education provided in school is important to the communities?
10. If you think that education is important, mention reasons why you consider that education is important.
11. What do you think are barriers which bar girls and boys from accessing education?

[illegible]

Table B: Retention and Completion Rates by Years and Sex 2007- 2010[illegible]**Table C: Dropout Rates by School, Class and Sex 2010 – 2012**[illegible]

[illegible]

Table D: Pass Rates by Year and Sex: Standard 7 and Form IV

[illegible]

APPENDIX III

Questionnaire for Students

Dear Students,

- Thank you for agreeing to participate in this study.
- Kindly fill in the questionnaire as best as you can.
- The questionnaires will be collected after you have answered them.
- Please answer questionnaires in the order they appear in the paper.
- Please be as honest and truthful as you can in answering the questions.
- Your responses will be handled confidentially.
- You do not need to give details of your name.

Thank you

Q 1: Background Information of Students

Name of Students

School name

Village name

Distance to school:.....KM.....Minutes

Category

Q 2: Education Level of Parents (Tick Relevant)

	Father	Mother
1. No education		
2. Primary education		
3. Secondary education		
4. University education		

Q 3: Occupation of Parents (Please Tick Relevant)

	Father	Mother
1. Officer in		
2. Business		
3. Farming		
4. No job		

Q 4: Family Size

1. Mothers: (Co-wives)
2. Boys
3. Girls
4. Birth order

(Elaborate – birth rank – 1st or 6th born)

Q 5A: Reasons for going to School for Boys and Girls. Please respond to the following reasons indicating Yes or No

School	S/N	Reasons	Girls	
Category I			Yes	No
School 2	1.	Better pay		
	2.	Better life		
	3.	To be recognized		
	4.	To get a good husband		
	5.	Make friends		
	6.	To get out of village life		
	7.	Other reasons (specific)		

Q 5B:

School	S/N	Reasons	Girls	
Category I			Yes	No
School 2	1.	Better pay		
	2.	Better life		
	3.	To be recognized		
	4.	To get a good husband		
	5.	Make friends		
	6.	To get out of village life		
	7	Other reasons (specific)		

Barriers to School

Q 6A: Among the following barriers to school, for boys and girls rank them from the most important by putting 1 against the most important and 5 the least important.

Barriers		Ranking for Girls (please tick)				
S/N		1	2	3	4	5
1.	Home chores					
2.	Care of animals					
3.	Nomadic life					
4.	The culture (FGM and Circumcision for boys)					
5.	Poverty in the family					
6.	Distance to school too long					
7.	Quality of school is poor					
8.	Poor quality teachers					
9.	Distance to school					
10.	Naughty boys/girls					
11.	Any other reason (specific)					

Q 6B:

Barriers		Ranking for Girls (please tick)				
S/N		1	2	3	4	5
1.	Home chores					
2.	Care of animals					
3.	Nomadic life					
4.	The culture (FGM and Circumcision for boys)					
5.	Poverty in the family					
6.	Distance to school too long					
7.	Quality of school is poor					
8.	Poor quality teachers					
9.	Distance to school					
10.	Naughty boys/girls					
11.	Any other reason (specific)					

Annex IV

Annex V

Annex VI